Vol. LXVIII, No. 6 June, 1923

# The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1923: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

Title page, Contents and Index to Volume LXVIII go with this number

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# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VIII.—(LXVIII).—JUNE, 1923.—No. 6.

## PRIESTS AND NUNS.

IN essaying to write on the attitude of priests in general toward the members of communities of women who aim at evangelical perfection by binding themselves of their own free will to the observance not only of the Law of God but also of regulated and habitual abstinence from the enjoyment of wealth, sensual pleasure, and independence of action, I am conscious of a probable lack of sympathy on the part of many readers who espouse the view that religion must accommodate itself to the temper and circumstances of time, person, and place. No doubt, the essence of religious service, if not of religious life, consists of being able to make oneself "all things to all men". But the "reasonable service" of God may not be interpreted as a yielding-up of the fundamental principles of truth and law to convention, traditions, and the prejudices of the worldly-minded. Writing as an observer, without any prepossession but that which our sacred ministry implies, and with no conscious spirit of censure, I propose to give a cursory and partial glance at the circumstances that bind priests and sisters to coöperative action in their ministry to souls. The viewpoint taken is the standard set by the Gospel and the law of the Church, if not also the expressed pledges given on both sides.

The secular clergy as well as priestly members of religious orders whom I have in mind are those who act as pastoral guides and spiritual directors to the many communities of women who teach in our parish schools, manage our hospitals, orphanages, and other charitable institutions. Anyone who is

familiar with life in the Catholic Church of America is ready to pay sincere tribute to the spirit of self-sacrifice, intelligence, training, and efficiency of the various orders of nuns and tertiaries engaged in supplementing pastoral service in our parishes and mission districts. It is our part to sustain, foster, and where possible perfect these admirable dispositions for the benefit of the Catholic Church among us.

I.

The religious communities which enjoy in one form or other the sanction and protection of the Holy See are not free to allow the interference of any priest, whether as confessor or otherwise, in the internal management of their institutes, so long as they are directed by authorized superiors in accordance with approved rules and constitutions. The Ordinary has, as supreme in his diocese, the right to inquire personally into the observance of the constitutions, and to audit in a measure the accounts of the economic management where it involves certain relations with the outside world that call for responsibility and of possible compromise of the diocesan authorities.

The Holy See in asking for a quinquennial account from each religious institute through its authorized superiors, and from the diocesan administrator, protects the order and at the same time the public in their mutual relations. Its primary purpose however is to keep up the professed standard of religious observance which makes a religious community a permanent and trustworthy support of the Church through its pastoral ministry in the fields of teaching and of charity.

The so-called cloistered religious, whose members are removed from contact with the outside world, unless it be through their superiors or appointed agents, find little difficulty in maintaining their independence of outside interference with the spirit and observance of their professed aim at evangelical perfection. Modifications of certain rules, traditions, practices, suggested to the superiors and tested by a system of regular visitation, consultation, and temporary or local adaptation, do not ordinarily lessen the zeal for acquiring personal sanctity. It is somewhat different with communities of religious who are in continual touch with the outside world, and who are more or less circumscribed by dependence on diocesan or local con-

ditions. The danger and tendency to relax are much greater here; and when once a low standard of religious observance has entered a community it is morally impossible to reëstablish the original fervor.

It can hardly be expected that the prevailing spirit and trend of an age can be kept from affecting a religious community whose individual members are forced to daily intercourse with the world about them. Hence it has become an almost accepted axiom, the truth of which is confirmed by history, that active religious orders, like all other associations aiming to advance to a higher and better plane, gradually lose their original spirit of fervor and observance, so as to require periodical reform. When the impulse that projects an arrow into the air is spent, the course of the latter is downward. That is nature. If nature is allowed to control the life of a religious community it will inevitably gravitate downward. The member who enters with nature, but is bent on subduing it to a higher effort, by professing and really seeking evangelical perfection, does not yield to this paracentric tendency but continually strives to control it.

With religious women this deflection to a lower plane in community life is much rarer, it would seem, than it is with men. They are more easily held to fervor, to a love of what is good and true, to a life of labor and sacrifice, than men are. Indolence is not a womanly defect, nor are women prone to the grosser vices of the intemperate. The vanity that at times leads a woman to a downward course is in the case of religious mostly nipped in the bud by the profession of the vow of poverty. A nun may be vain of the tasteful habit she wears; and one meets religious, occasionally, who betray their feminine weakness by expressing regrets at the old-fashioned tastes of their founders, or by wishing to correct them. That is rare enough, however.

Men's passions are different. They are rather proud of their religious habit, because it represents perhaps a military uniform designed by one who was unquestionably a hero, and the wearing of whose symbol means their participation in the glory of his heroism. As to the vow of priestly chastity, Catholics may well glory in the fact that it is held in high esteem among us. Much of the glory is due to the mothers, mostly Irish, who

kept unstained the hearts of their sons, destined for the priesthood, through love for the Immaculate Mother of Christ. The vow of obedience, too, is one that is easily inculcated during the years of novitiate, and through the control a superior has of assigning responsibility and comparative independence to a member of the order.

With regard to the vow of religious poverty, any observant person may easily become convinced that the priestly members of the average religious community are in the position of dependents in a well-to-do family or firm which provides clothing, food, traveling, and hotel expenses in a liberal way. That is what we would expect. The test of the observance of the vow is to be found at home in the economy, care, thoughtfulness, and industry of the individual who saves expenses, thereby increasing the opportunities of outside charity. When abroad the religious who spends money freely for the sake of personal indulgence makes open profession that he does not observe his vow of holy poverty, and he scandalizes the quiet looker-on who can discern the monk in the manner if not in his religion. The matter is not, however, the observer's business. If a religious priest permits himself to advertise his laxity, that is his affair, except in so far as he discredits his order and the name of religion and the Catholic Church. The subject is of importance here simply as affecting the religious communities of women with whom these clerics come in necessary relation as pastors or commissioned spiritual directors. As such they are apt to set up a false standard of religious life for those who profess and claim a higher one, but who depend for counsel and ministry on priestly initiative and example.

The argument here is against misinterpretation of the meaning of the evangelical counsels authoritatively, lest they lose their actual effect. This process is apparently being pursued systematically even by some trusted retreat-masters. They, following their own practice, and seeking to excuse it in the eyes of those who look up to them, advocate that a religious should be allowed free use of money—at least when it is supplied by friends outside the order and the expense does not burden the community—for such diversions as visiting the "movies", using the automobile whenever convenient, stopping at hotels and public places, and buying gifts for relations and friends.

Thus the sense of personal possession and the right of proprietorship are resumed, despite the vows by which they were abdicated. With this liberal interpretation a spirit of worldliness is being cultivated among those who make religious profession and appear in the religious habit which proclaims their having renounced the things they now claim as their privilege.

All this tends of course to lower the estimate which seculars have for the religious life and those who profess it. Hence we find people freely criticizing religious in a way which was unheard-of before. The children, with their keen sense of intuition, reluctantly yield obedience in school to those whose weaknesses they discern to be on a level with their own. The blame for failure in education, in hospital control, in general power to influence religious activity among seculars, is laid on the times, on the war, on civic and national conditions. Assuming that all these conditions are as represented, as adverse to virtue, it is still placing an entirely false estimate on religion and on the personal influence that goes with it, to say that we either cannot or ought not to oppose the tendencies of which we complain. The priesthood, secular and regular, was instituted to reform; not to accommodate itself and cater to the tastes or demands of the world and the devil, but to wage war against them. Instead of maintaining the standard which Christ set up, which the Apostles and early martyr priests had to face, and faced with wondrous success, we turn tail and say, "The times have changed—what can we do?"

We all admit, and the fact is being daily demonstrated, that personal influence is paramount in moulding the lives and conduct of the masses. Business men make it a fundamental principle of action in their aim for success. They select their canvassers and representatives, their managers and chiefs of departments, on the score of personality. Now personality does not mean physical strength; it means sometimes native genius to control; but mostly the moral influence that springs from the power to inspire others with confidence in our message, with the conviction that we are prepared to carry out our promises, and to that end are ready to make effort and sacrifice. Religion is the most powerful element in generating personality. The lives of the saints show it. They did not advertise in our modern fashion; they did not bend to traditions. They upset

them. They did not flatter, yield, nor compromise. They succeeded, nevertheless, and that often with the most meagre means, except that they used them with the power of religious conviction. They employed and had faith in the swing of David's sling against the giant weight and sword of Goliath.

From this we may draw the conclusion that, if there is anything wrong in the conduct of our people, such as is found in the difficulty of managing the young, the children in school, the adolescent and marriageable youth entrusted to our care, it can be definitely overcome by the personality of the priest. To make that personality effective it will not of course suffice to show a stately figure, talk impressively, or assert one's authority. Thought, work, sacrifice, and effort to sanctify one's own life, these are the essential factors of success. With these personality is infallible, and needs no display of heroic virtue, but only such application as men of the world require for their own schemes and successes. Their methods would suffice. But we have the additional power of religious motives, which make most people meet a priest's efforts with good will and trust in his message, provided he have the patience to demonstrate it.

We have no fair ground then for discouraging the aims of our religious helpmates to uphold the sanctity of their professed state, or for lowering the standard of self-denial and correction which is set for us by the Gospel of Christ, that is to say, the unequivocal law of God and the Church. The more scrupulously they who assist us in the work of education and charitable ministry observe the holy pledges they have taken with all deliberation at the altar, the more successful do they make our own ministry as pastors of souls. And this brings me to another point in our pastoral relations to the nuns.

## II.

Chaplains who are attached to convents have no difficulty in adjusting themselves to the horarium and occasional needs of the communities they serve. Their only temptation is an effort at times to ameliorate conditions by interfering with the constitutions, criticizing the rule of the superior, and offering surfeit of spiritual direction where it is not wanted, or to individual nuns to whom they take a fancy or who for lack of

other wrongheaded sympathy in the ranks come to him with their grievances. If a chaplain limits his sense of duty to attendance, such as the daily Mass, Benediction, visitation of the sick, or to such other tasks of instruction and edification as are suggested to him by the superior, he is both wise and likely to be happy and honored. There is no easier way for a priest to save his soul, and no surer way to gain the best of service on earth from devoted and clean-hearted women.

But the chaplain who comes from the neighboring church has it in his power to bring anything but blessings upon a community and himself if he lacks the sense of punctuality, cheerfulness, and reverence. The three qualities normally go together, so that the absence of one or the other is apt to minimize the rest. Few men, least of all priests, are so cruel as to ignore the necessities and comforts of an entire community. The member of a household or the visitor who keeps the whole family waiting at an appointed hour of reunion or meals, even for a few minutes, is held to be rude and selfish.

A little reflection would convince any gentlemanly officer attached to a community for regular service that dilatoriness, unpunctuality, means derangement for a large number of individuals whose tasks should dovetail with his own. In Sisters' convents the daily Mass is generally at an hour which is calculated to allow for breakfast and necessary preparation for school or industrial work. In many cases the Sisters are obliged to go out to their tasks. Discipline of the school demands that they be in their places at a fixed hour. The chaplain's lateness often enough forces them to take their meals hastily or to go without breakfast, in order to meet their obligations. What it means to the cooks and those who wait for them because they can do so, may be conjectured by anyone familiar with institutional economics. In any case it is unpriestly, not to say unmanly, to have no special care of being on time when a community is to be served. Sometimes one hears of rudenesses in words and manner shown to religious women for whom a priest feels a personal dislike. How greatly this sort of thing injures his rightful claim to represent the Christ at the altar who has said to His Apostles: "Learn of Me this, that I am meek and humble," may not be realized by boorish or spiteful natures. But this is a topic on which one can only touch in passing, though it invites to reflection.

III.

Another point in which the clergy and the religious women of our convent communities have to work harmoniously is the determining and fostering of proper vocations. The profession of the secular teacher and the registered nurse with their regular training schools and well organized discipline has to a great extent modified the inflow of talent in these spheres to the religious life. But the fact that a young girl desires to devote her energies to instructing children or to nursing the sick is no reason why she should relinquish the aim at personal sanctification through the adopting of the evangelical counsels.

This aim at individual perfection is the chief object of the religious profession. It assumes the existence of a vocation, and for that sole reason claims the reverence we commonly accord it. "The religious state" — these are the opening words of the canons of the general law of the Church respecting religious—"is to be held in honor by all" (Canon 487). The quality of service then is a secondary consideration, and only a means quite accidental in the pursuit of the aim at personal sanctification, to be obtained through the observance of the religious vows.

When a young girl feels this attraction to a life superior to that of the professions, she goes to the priest to get a sanction for what she rightly holds to be the call of heaven. What is expected of the priest, since he is not endowed with omniscience, is to ascertain the inclinations by which the Holy Spirit indicates a vocation, and to give the assurance sought for in accordance with the signs shown. God has already called; all that is wanted is to interpret the call, and to show the applicant how to answer it. In doing so a spiritual director may be tempted to substitute personal motives for those that lead to service in the Church suggested by the call. He has his favorite order, the superior of which has engaged him as a sort of "holy whip" to find candidates. If he uses his authority and influence against the expressed inclination of the penitent to enter a definite religious order, merely because he favors another, he is apt to jeopardize a life's happiness and service. This needs no further comment.

More serious is the case in which confessors and spiritual directors assume the responsibility of decrying certain com-

munities with whose predilections they do not agree; or they advise a young girl who is attracted to religion " not to become a lay-sister ". No priest endowed with spiritual insight, whatever his other qualifications, can give such advice without dishonoring religion, which is essentially an humble service.

He may think that he is safeguarding the young girl from hardships and humiliations; or that her talents are not properly gauged by reason of her own humility. But these are estimates of which he is much less the judge than the superiors to whom the candidate is sent for testing in the school of perfection. The novitiate is not entered without a period of probation. If the candidate applying for admission shows, despite her previous occupation in menial service or her lack of superior training, that she has an undoubted capacity for intellectual or scholastic work, no superior would hesitate to give her the opportunity, despite the fact that she applied as a lay sister. But if the latter deliberately chooses menial service, she only shows that the object of her entering religion is not to improve the quality of her service but to give her service to God. There are no menials in the service of such a Master. Lay sisters who possess refinement, if not also education and intelligence of matters ordinarily above their social condition, are for the most part a valuable asset in any community. To say that they will be unhappy is to say that they do not possess the capacity for religious perfection. One meets lay brothers and sisters in communities who appear of princely soul and mould alongside the priests whose Mass and table they serve. The same applies to all communities the constitutions of which provide for a distinction between choir and lay members. The prejudice against lay sisters is as unreasonable as would be a crusade against sextons or church wardens on the ground that they often surpass their pastoral superiors intellectually and socially, if not also in personal virtue.

What a priest who gives the above-mentioned advice really does is to sow the seed of pride and self-esteem in an otherwise unsophisticated heart, and thus he tends to frustrate the designs of God as well as those who have to deal with her later in accepting her for service in religion. But I have said enough for the time on a subject that calls for reflection and no doubt for further and better discussion in a magazine exclusively for priests.

## THE VOW OF POVERTY IN THE CODE.

THE perpetual vow of poverty, or to put it another way, the vow of perpetual poverty, is the principal subject of this consideration of a small section of the Code. The temporary vow comes in for its share of the discussion, but it is only a share. It is, in its legal aspect, the same as the perpetual simple vow, but with this difference, that its force is spent after a definite time.

A *perpetual vow*, as well of poverty as of the other two subjects of religious vows, can be a simple vow or a solemn one. A *temporary vow* is always a simple one. The classification of simple and solemn is purely a matter of Church legislation. Both involve a grave obligation to God in a particular matter. The difference is mainly in their effects. *Solemn vows* have greater stability, as it is called, which means that the Church more rarely grants a dispensation from them. A further effect is to make invalid any act done in violation of such vows, invalid as well as illicit. A religious bound by solemn vows cannot, without authorization of his superior, make a valid contract in any matter which implies a violation of any one of the three vows.[1] In the matter of poverty, such a one is bereft of any faculty to possess or deal with worldly goods, and acting without authorization he cannot bind his community. On the other hand, one bound by *simple vows* can make a valid contract without authorization of his superior, but the act is not the less sinful for that reason. In the latter case, the religious must carry out his contract, else he will add to his sin against religion another, a sin against justice. His own estate is liable for the amount involved. The right in any case of an injured party to sue for recovery on such a contract is preserved by the canon law as well as the law of the state.[2]

This is, then, the general principle to be followed in the interpretation of the law on this subject, the effect of simple profession as distinguished from the effect of solemn profession. *Simple vows*, although they be taken to bind for life, make acts contrary to them illicit only and not invalid. The Code, however, provides that the law is to be understood according

[1] C. 536.
[2] Ibid.

to the constitutions and recognized customs of a religious order or congregation. This because the manner of attaining the end of the vow of poverty is not the same in all religious orders. This particular canon (579), while stating the principle, immediately adds, "unless express provision to the contrary has been made". *Solemn vows* make such acts not only illicit but also invalid.

As the profession of solemn vows is a thorough renunciation of all title to present possessions and all faculty to possess in future, and renders acts in violation of the vow absolutely void, the consideration of our subject in that connexion needs little explanation. The only question that demands an answer is—Who becomes owner of property given to the professed as a donation or devised to them as a legacy, to which they would be entitled under the law of the state? The question is answered in two ways. In an order capable of possessing property in common, the gift goes to the order or the province or the individual house in which the professed religious lives, according to the constitutions or customs of the order. In those orders, however, which profess poverty to the extent of forbidding even the ownership of goods in common, all gifts and bequests to members of the order go to the Holy See, where they may be applied to the cause of religion as the Sacred Congregation of Religious may determine.[3] But it must be noted that the canon also has a clause which reads, "barring special indults received from the Holy See". This makes secure still any special indults received before the Code was enacted.

The heart of our discussion of the vow of poverty is found in the consideration of the *simple vow*. There reservations have to be made because of the qualifications which the Church has attached to the simple vow. A few leading points here will help to an understanding of the discussion as we proceed. 1. Religious of simple vows can own property, but they have no power over it (C. 580). Another must administer it (C. 569). 2. Professed in congregations never give up title to their property during life (C. 583). After death, a will made in the noviceship takes effect (C. 569, § 3). 3. Members of orders, when they are about to pass from the status of simple

[3] C. 582.

vows to the profession of solemn vows, make a full renunciation of ownership within sixty days of their solemn vows (C. 581). 4. Religious of simple vows have the right to choose an administrator and a beneficiary of their property, and they *must* do so during their noviceship (C. 569). 5. They may acquire additional property for themselves by gift or legacy, but not by personal endeavor (C. 580, § 2). 6. Whatever they acquire goes into the hands of their administrator (C. 569).

Bearing these things in mind, we shall now consider the nature of private ownership in relation to the vow of poverty. In this study of the nature of ownership, we are confronted with five elements of the subject, which we may regard as five ways of exercising one's right (*jus*) to property. The first is the fundamental of the other four. That fundamental is the *abstract right of retaining title to property* as one's own. Then follow the *right of administration*, the *right to dispose of the revenues or increase*, the *right to acquire property*, and the *right to renounce property according to one's own will*. The fundamental right of retaining title is guaranteed to the professed of simple vows. A religious of a congregation never loses his right to own property unless the constitutions of his congregation expressly provide otherwise. This to the uninitiated may seem incongruous, but there is nothing repugnant to the observance of the vow in it. The right to own is not the right to enjoy. In itself it is a mere title to property, nothing more. There is a reason, of course, for the law. A religious of simple vows may make his or her profession in the best of faith, and yet be obliged later by unforeseen circumstances to give up the religious life and return to the life of the world. In such an event, the former religious is thrown on his own resources, and if he or she has been and is still the owner of property, the right to enjoy that property comes back in all its vigor (C. 580, § 3).

Ownership, in the natural course, carries with it the right (*jus*) of administration, that right which every man has to manage his own property without let or hindrance. It is this right or power over property that is affected by the simple vow of poverty. It is, so to speak, severed from its natural adherence to ownership. The operation of the vow, then, begins with the giving up of the right of administration of one's own property. This to all intents and purposes makes him who

pronounces the vow a poor man. To effect this more easily, the Code grants to the religious who is to pronounce the vow the privilege of choosing an administrator for his property. He may also say what is to be done with the revenues and increase of his property as he sees fit, unless the constitutions of his order provide otherwise (C. 569). So, to insure freedom of the religious at the time of his profession and to avoid disturbing cares that may arise afterward, the canon provides that this choice of an administrator and disposal of revenues must be made by the novice before his profession of the simple vows either temporary or perpetual. This arrangement is to remain in force as long as the religious is bound by simple vows. It often happens, of course, that a novice is not burdened with the goods of this world when he enters the noviceship. In that case, no such formality is necessary. If, however, such a one comes into property by any title whatsoever after he has taken his vows, the same privilege is allowed him, and the same formality is to be gone through as would have been done during his noviceship had he been possessed of property at that time (C. 569, § 2). So likewise, a religious who has already exercised this privilege during the noviceship may make an additional choice of administrator and beneficiary of his revenues if he comes into ownership of more property after his profession of the simple vows.[4]

The question naturally arises as to what may be done when a religious who has already made his choice of administrator and beneficiary of his revenues, finds that a change should be made for one reason or another. The law provides for this case. The professed religious may make a change of administrator or a change of beneficiary of his revenues, but not according to his own will, unless the constitutions of his order expressly allow it. In the absence of such allowance, he must not act without permission of the Superior General or other highest authority, as the case may be. Furthermore, in the case of nuns, the change cannot be made without permission of the Ordinary of the place (i. e. the bishop) where the convent is situated, and if the nuns are subject to regulars, as, for instance, Dominican and Franciscan nuns who ultimately take solemn vows, the change cannot be made without permission of

[4] Ibid.

the superior of the order on which the convent depends, together with permission of the Ordinary of the place where the convent is situated. But lest there be any danger of undue influence of superiors over their subjects in this matter, it is provided further that the change cannot be made even with permission of these superiors when the religious purposes to make it in favor of his or her own order. The wording of the canon, however, would seem to allow small donations to be made to the order in this way. The saving clause reads, "at least if the change involve any considerable portion of the property" (C. 580, § 3). The law, then, in general, is that the giving over of administration must be effected sometime during the noviceship. Hence in most cases, i. e. where the constitutions of an order or congregation do not forbid, novices can manage their own property up to the time that they are about to make their profession.

So far we have discussed three of the elements of ownership —the fundamental right to retain title, the right to administer, and the right to dispose of revenues. There remain two other elements, namely the *right to acquire new property* and the *right to renounce ownership* altogether. As to the first, the same canon that guarantees to the professed of simple vows the power of retaining title, declares also that such religious retain the capacity of acquiring additional property, subject of course to the conditions prescribed for yielding the administration to another and to the constitutions of any particular order (C. 580). But the law goes on to say that whatever the religious acquires by his own personal endeavor or receives as a donation on account of his religious character, belongs to his order (C. 580, § 2). This is quite in accordance with the principles of the vow, and follows the accepted maxim: "Quidquid monachus acquirit, non sibi, sed monasterio acquirit." So we are faced with the conclusion that a religious, even of simple profession, can in no way profit himself materially by work done either in the cause of religion or in any other cause. His personal activity belongs to his order by virtue of his profession. As to property that comes to him in any other way, by gift or legacy, for example, cases may arise in which it is difficult to decide whether the donor intends to confer a personal benefit on the religious to increase the property that he

retains but does not administer, or wishes to have the religious act only as an agent to accept the benefit on behalf of his order. Each case must be determined by the circumstances under which the gift is made. To illustrate—a religious receives a much larger amount than is customary for having preached a sermon or performed other ministerial duties. Can he keep the surplus? He cannot if there is any doubt about the intention of the grateful pastor who gives the large stipend or honorarium. In doubt the presumption is in favor of the order. The religious is obliged to give the money to his superior. This because he received the money on an occasion of exercising the ministry, and the inference is, in such circumstances, that it was obtained *ex industria sua*. We have seen that a religious' personal endeavor belongs to his order. But if the intention of the donor is clear, i. e. no doubt whatever can arise from the words of the donor that he intends to confer a personal benefit upon the preacher, the religious may turn the surplus money over to his administrator. The question naturally arises here—Would he require permission of his superior to accept the gift? According to the principles of the vow of poverty, he would need permission because an act of acceptance is an exercise of ownership. The exercise of ownership is forbidden by the vow. Yet considering the general tenor of Canon 580, § 1, and its complement, Canon 569, § 1, it is just possible to conclude that the law itself implicitly grants him the necessary permission.

We come now to the last of the elements of ownership, the *right to renounce property rights altogether*. Novices are forbidden to renounce their property or encumber it in any way, as by mortgage, for instance. If they attempt such renunciation or encumbrance, the act is not only illicit but void *ipso jure* (C. 568). In *orders* as distinguished from congregations, the professed of simple vows are to renounce their property within sixty days of their solemn profession and not before sixty days, unless a special indult from the Holy See makes it otherwise. They must renounce title to all property which they then actually own, but the renunciation is understood to be made only on condition that the solemn profession takes place. The religious is thus secured against being deprived of his property before he is protected by the status of the solemn profession.

The candidate for solemn profession may give his property to whomsoever he wishes (C. 581). It seems that he is not strictly obliged to consult his superior on the matter since the law itself is clear as to his obligation as well as his privilege. And yet, in most cases, to neglect to inform his superior would be an act of discourtesy if not of imprudence. This act of renunciation is not in the nature of a will. A will would take effect only upon the death of the religious. This renunciation is a full and absolute giving up of his goods to the person or association of persons designated. The same canon which makes these provisions also requires that when the solemn profession has been made, all necessary formalities to make the renunciation secure in the eyes of the civil law are to be observed as soon as possible (C. 581, § 2). This is to protect the person to whom the property has been assigned against any claim that the heirs at law might make upon the death of the religious.

In *congregations* renunciation does not exist. There the final profession is of simple vows; and just as the power of renunciation is denied to novices, so also is it denied to members of congregations as professed. They are obliged to hold on to their worldly goods at least by a thread. They can not renounce their property *titulo gratioso*, that is to say, without an equivalent return (C. 583, § 1). But they may renounce in a contract of sale because a sale would give an equivalent return. The reason they are forbidden to renounce *titulo gratioso* is, as we have seen above, because the vow in congregations is more easily dispensed, and the religious is protected in the event of his return to the world. These religious are also obliged to make a will during their noviceship, because, holding title to property when they die, they are obliged by the Church to foresee its disposal for the time when, no longer in need of the material goods of this world, they will have passed to the possession of the imperishable goods of eternity (C. 569, § 3). This will, made in the noviceship, cannot be changed without permission of the Holy See. In an urgent case, however, when time is wanting to apply to Rome, the major superior, that is, the General or the Provincial, may give permission, and if neither can be reached in time, the local superior may act instead (C. 583, § 2).

To sum up, let us say in general that the professed of *solemn vows* cannot acquire property. All that is given or devised to them goes to their order, or to the Holy See if their order is incapable of holding goods in common. The *professed of simple vows* can own property, but they cannot administer it. In *orders*, they renounce title within sixty days immediately preceding their solemn profession. If they belong to *congregations*, they hold title to their property till death, since they do not take solemn vows. As long as they are bound by simple vows, whether in *orders* or *congregations*, the arrangement of having an administrator and a beneficiary is in force. They are required to choose an administrator and beneficiary before the end of the noviceship. Those bound by *simple vows* may acquire additional property but not by personal endeavor. What they acquire in any legitimate way is duly subjected to the administration of another, as in the case of their original estate.

*Novices* are forbidden absolutely to renounce title to their property. So also *members of congregations* throughout their religious career. These latter, however, make a will in the noviceship which, of course, is operative only after death. In *orders*, the renunciation made just before the solemn profession takes place, is made only with the express or implied condition that the solemn profession is in due time accomplished.

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## HYMNS THAT SHOULD BE AMENDED.

IN a previous paper some comment was made on alterations or tinkerings which prominent hymns have undergone. Some of the alterations have been in the line of improvements, but some were assuredly not emendations. It might be profitable to indicate here further desirable emendations.

We do not envy the hymnal editor. His task is onerous and mostly, we fear, thankless. It is onerous: for the principles that govern selection are partly literary, partly musical; and an editor thoroughly competent in both ways is probably not easy to find. But new problems arise when these two offices are undertaken by different men. The literary editor is apt to

think only of hymnodal and poetic, devotional and appropriate, texts. He may easily overlook the practical question of adaptation to musical requirements. On the other hand, the musical editor seeks devotional tunes appropriate to divine service and to the House of God; he ransacks hymnals of all countries and all ages, and will at times contribute new tunes composed either by himself or by friendly collaborators. He must make many compromises even here; for traditional melodies, however unsatisfactory from the standpoint of appropriateness and musical finish, may nevertheless have sunk deep into the hearts of generations of worshipful people, and may not be fairly omitted from his collection. And, finally, he must contrive to fit the poem to the rhythms of music, and to avoid clashes of metrical with musical accents.

Bearing all these difficulties in mind, the critic of a hymnal ought to be generous-minded. His comments should be not merely critical but as well constructive. He is not, indeed, called upon to offer his own amendments or emendations to criticized passages; but the criticisms should be both sincere and practical; they should be such, namely, as will point the way to emendation.

It is in this spirit that the following suggestions are offered to those who may be interested in Catholic hymnody and hymnals.

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Let us first take a popular hymn as an illustration of the humbler things of poetry, such as mere rhymic needs. Father A. J. Christie's "To Jesus' Heart all burning" is filled with sentiment and unction and is loved by those who sing the praises of the Sacred Heart of Jesus. A translation of Aloys Schloer's *Dem Herzen Jesu singe*, it is set, not to the melody found in some American hymnals, but to a St. Gallen melody of 1769, in Dom Ould's *Book of Hymns with Tunes*. We find thus a happy combination of devotional fervor with Catholic traditional melody.

On the other hand, doubtless with a desire of literalness, the translation suffers from many defective rhymes. The first stanza rhymes *men* with *strain*:

To Jesus' Heart all burning
With fervent love for men,
My heart with fondest yearning
Shall raise its joyful strain.

The Refrain rhymes *song* with *tongue*:

While ages course along,
Blest be with loudest song,
The Sacred Heart of Jesus,
By every heart and tongue!

The second stanza rhymes *speak* with *sake*:

O Heart, for me on fire
With love no tongue can speak,
My yet untold desire
God gives me for Thy sake.

But still more objectionable is the use of *fire* and *desire* in places where the metrical standard requires dissyllables. There is the obvious danger that the choir will pronounce *fire* as two syllables, *fi-er*, and *desire* as three, *de-si-er*. When Tennyson wrote:

Music that gentlier on the spirit lies
Than tir'd eyelids upon tir'd eyes—

he was conscious of this danger, and accordingly sought to preserve the true pronounciation by inserting an apostrophe ("tir'd"), so that the reader should not think of the word as *ti-erd*. The word was indeed to occupy the time of two syllables, but this was to be accomplished by prolongation of the monosyllabic *tir'd*. The metrical device was both exact and charming, as in his "Break, break, break" lyric, where the three syllables occupy the time of an eight-syllabled line.

The third stanza of our hymn rhymes *sin* with *again*; the fifth, *dove* with *prove* (a "permissible" rhyme, indeed, if the whole poem be otherwise careful as to rhyme); the sixth, *done* with *own*.

There is thus left but one stanza (the fourth) which has perfect rhyming.

Reverting once more to the second stanza, we note that it is the least satisfactory both in rhyme and in metre. In addi-

tion, however, we find great obscurity in the last two of its lines:

> My yet untold desire
> God gives me for Thy sake.

What, we naturally ask, is the "untold desire"? Altogether, inasmuch as the hymn contains six stanzas and a Refrain for each, we think that the second stanza might well be omitted. Perhaps the translation as a whole should be subjected to revision and amendment?

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The literary editor of a hymnal should remove great blemishes from a hymn or reject it altogether. The case of *The Armagh Hymnal* offers food for reflection. It was compiled by Shane Leslie and John Stratford Collins (the latter of whom planned the Hymns and Music, but died before publication of the volume, the final musical work being then given over to Dr. W. H. Grattan Flood). It was published in Dublin in 1915. Its editors had planned that it should represent "a desire . . . to see in the noblest of services, the best words of the English vernacular set in the best order, more consistently than has appeared in many modern collections" (Preface).

In view of this admirable ambition, we are surprised to find, in this brief anthology of 150 hymns, a hymn three of whose five stanzas have "rich" or French rhyming. It is in honor of St. Thomas Aquinas, and appropriately follows the rhythmic standard of the *Pange lingua*. Did its author therefore feel himself justified in the rhymic devices of the thirteenth century? St. Thomas gave us the rich rhyme then permissible, e. g.:

> Tantum ergo Sacra*mentum*
> Veneremur cernui,
> Et antiquum docu*mentum*
> Novo cedat ri*tui;*
> Praestet fides supple*mentum*
> Sensuum defec*tui.*

Rhymic requirements are more exacting in English, and fault may well be found, we think, with such stanzas as these:

In the glorious *procession*
Of the Doctors born of yore,
Keeping stern and stately *session*
By the ever-open door,
Thou didst ward the great *Possession*
As no warder there before.

All the words, whose bright *confusion*
Filled a hundred webs of thought,
All the truths in rich *profusion*
That a thousand Saints had taught,
Unto swift and crystal *fusion*
Thou the mind's own master wrought.

Thou didst sing the *Incarnation*
As no prophet ever sang,
Showing forth the great Oblation,
Every motive, every pang,
Till each true-believing *nation*
To thy songs angelic rang.

The remaining two stanzas have perfect rhyming throughout, and accordingly none of the five has any "rich" rhyming in the second, fourth and sixth lines, whereas the *Pange lingua* is notably marked by such rhyming in these lines.

The same hymnal has another poem (No. 71) that needs revision:

Christ, Who sinful, loving mortals
Gathered to be friends of Thee,
Passing by the rich man's portals
For the fishers of the sea.

Friends to friends are gentlest *pleaders,*
Lovers to their lover's heart,
And Lord Jesus deign to *heed us*
When Thy friends dare plead our part.

There is full rhyme throughout the poem, and rhyme is clearly intended in the case of *pleaders* and *lead us.*

Again we find (No. 146) a hymn with almost casual rhyme:

God the Father, Who didst *make me*
To adore and worship Thee,
Who didst fashion and cre*ate me*
Thine forevermore to be:

From Thy ways oft have I wandered,
E'en each day and ev'ry hour;
Time so precious spent and squandered
Let me now with tears deplore.

Jesus Christ, Who didst re*deem me*
From eternal mise*ry,*
Who didst shed Thy blood to *save me*
On the Cross of Calva*ry:*
O what sorrow I have *caused Thee!*
O what bitter agony!
By that cross I now be*seech Thee*
Look with pity down on me.

The assonance found in "create me" and "make me" appears to have been intended for rhyme, like the "wandered" and "squandered" of the same stanza. But the second of the two quoted stanzas has nothing whatever that could even suggest an intention to rhyme, except in the even lines, and even there we find "mise*ry*" as a rhyme for "Calva*ry*".

Two further stanzas are marked by similar casual rhyming. Again, we find (No. 134) *high* intended to rhyme with *aye* (meaning *ever*).

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While such illustrations as these may be fairly considered as blemishes in a hymnal professing a high standard of literary merit, a startling oversight permitted a hymn (No. 14) to be included, one of whose lines contains an iambic foot in excess of the metrical (and—what is of greatest consequence in a hymnal—in excess of the *musical*) limits:

Great little One, whose all-embracing birth
Lifts earth to heaven, stoops heaven to earth.

The poem is Crashaw's, and is marked by his best genius. If the hymnal were meant purely to be a collection of exquisite Christian poems, no word of censure could be permitted. But how can a musical editor manage to supply notes for an iambic pentameter line occurring in a poem all of whose other lines are tetrameter? The same difficulty presents itself in another hymn (No. 93):

O Herod, cowering 'neath a woman's deed,
Not as you thought a bending reed

Behold the Baptist strong to bleed—
Alleluia.

Alone he kept his desert tryst,
For dancing feet his head was priced,
Slain is the shadow of the Christ—
Alleluia.

All of the lines in the poem of four stanzas are tetrameters except the very first line. The musical editor selected a melody that could be used only for tetrameter lines, and accordingly the first stanza of the hymn, which of course gives the keynote of the thought and which therefore cannot be omitted, is simply unsingable. What to do? Again, in the second of the quoted stanzas, the "priced" and "Christ" almost force the singer to pronounce "tryst" as "triced".

Almost equally difficult is the problem which one of the literary editors presents (No. 73) to the musical editor. In this case, one of the lines lacks an iambic foot which the stanzaic form nevertheless demands:

(1). Thou to Damascus speeding went,
Roman by right yet still
Jews of Jerusalem had sent
Thee, armed with power for ill.

This first stanza sets the model for the succeeding stanzas. But we find further on:

(3). From heaven His voice called unto thee
To seek instead His call,
That thou might'st henceforth be
God's chosen vessel, Paul.

The third line here lacks a foot. How shall the singer manage to sing it to the stereotyped form of the melody?

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Cardinal Wiseman's famous hymn, "Full in the panting heart of Rome" has one fretting line ("Where martyrs glory in peace, await") in the third stanza. Dom Ould's *Book of Hymns* solves the difficulty by setting the hymn to a triple time. On the other hand, *The Armagh Hymnal* alters the line to: "Where martyr'd Popes in peace, await". We think that the musical editor would applaud the slight change of text.

But *The Westminster Hymnal* uses double time without altering the text. The singer will have to make his own adaptation.

One hesitates to tamper with the poetry of Cardinal Wiseman, of Cardinal Newman (cf. No. 108, stanza 4: "Has known my *being*, as thou hast known"), of Father Faber (some of his hymns need much rhythmic alteration in the interest of singability). Apparently it was not such a sense of delicacy that is responsible for the editorial oversight in *The Armagh Hymnal*. The music has its just rights in a hymnal, and the singers should not be needlessly perplexed by frequently changing metres in the lines of a given hymn. But the literary editors in question seem to agree with the idea of change even when the music does not demand it. For instance, Robert Southwell's exquisite lyric, "Behold a silly tender Babe" is changed in the interest of intelligibility, the first line appearing in the hymnal as "Behold a *simple* tender Babe", and the first line of stanza 7 ("With joy approach, O Christian wight") appearing as "With joy approach, O Christian *soul*". Similarly, in order to get rid of the word "weed" we find the fourth stanza changed as follows:

| *Southwell* | *The Editors* |
|---|---|
| Weigh not His crib, His wooden dish,<br>Nor beasts that by Him feed:<br>Weigh not His Mother's poor attire,<br>Nor Joseph's simple weed. | Weigh not His crib, His wooden dish,<br>Nor beasts that round Him press:<br>Weigh not His Mother's poor attire,<br>Nor Joseph's simple dress. |

Who will quarrel with these changes? Elimination of obsolete words or words generally unintelligible to-day would seem to justify such editorial action. But—once more!—the music has its own claims as well as the text, and the woes of the musical editor should be taken into account.

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## THE PROBLEM OF THE ALTAR BOY.

LET me say at the outset that I do not believe there is any altar-boy problem. The young are like plants that depend for their development on selection and training. They have their different natural dispositions, their divers values in looks and product. But under the care of a capable husbandman they give as a rule what is expected of them.

If there is a problem in connexion with the altar boy it is the " Problem of the Pastor ", high grade or low. It may not often trouble our self-satisfied minds, because pastors are, generally speaking, past the period of training—set in their ways. Not unnaturally they are subject to the weaknesses of growing senility—deaf, dumb, blind, needing comfort and coddling with advancing growth of sensitiveness. All this is human, though not supernatural. Our seniors, if they look anywhere, look backward rather than forward, all the more when they have reached the goal which gives them the signature and the predicate " episcopein ". Most often they are " laudatores temporis acti," who see the faults of the present generation, gentle critics or holy cynics who have little active desire to remedy what they complain of. I trust my clerical reader will forgive these reflections. They are made with no ill will; nor as strongly expressed as St. Jerome wrote in his day. Even Sulpicius Severus, who was taken out of the Martyrology in order to avoid misunderstanding, though there can be no doubt about his holiness of life, said some pretty hard things about pastors, even bishops when contrasting them with St. Martin, whom they positively refused to endorse as the Ordinary of Tours (despite the popular clamor which eventually succeeded), because he was lacking in theological knowledge and above all in the urbanities which the episcopal conventions required. What they considered most un-bishoplike was that he despised money and its hoarders, when the Church seemed greatly to need it to keep up ecclesiastical dignity.

But I must get at the theme set me, with short notice, by the Editor who, it seems, had a much worthier and experienced pastor in view when he first put the subject on his list for discussion in these pages. I am asked to write on the problem of training the altar boy as viewed by many conscientious and ably active pastors in America. All I can do is to make a few suggestions that may lighten the burden of sanctuary education where a disposition to face actualities calls. There are certain fundamental principles which must be kept in mind and acted upon if the sanctuary is to become, or to remain, a place of reverent conduct for the altar boy.

I.

*First principle:* Reverence before the Blessed Sacrament on the part of all those to whom the boy looks as superiors.

This duty of reverence concerns priests, religious, teachers, sextons, and even the workmen or strangers who for any legitimate reason approach or enter the sanctuary, of which the sacristy, as the name implies, is the sacred vestibule.

Here lies the first duty of the pastor of the church. He is the guardian of the Tabernacle, and has undisputed right to assert the dignity of his King, by safeguarding the threshold of God's House against any intruder and any irreverence. Even if his assistant priests ever seem to forget that duty because they are younger, or feel less of the sense of responsibility, or else lack sufficient previous training in the courtesies due to the Royal Host of the sanctuary, it would be his duty as *majordomo* to prevent them from violating the proprieties of this high court. I have seen a young priest, hurried on a sick-call, corrected by an aged pastor because he dispensed with the rubrical reverence in opening the tabernacle. The junior replied that he was himself a priest and as such resented the pastor's correction. That was wholly wrong. Priestly ordination does not do away with pastoral responsibility to see that the Divine Guest is properly treated. The pastor is as much the master of the sanctuary and its discipline as a householder is master over the conduct of his sons and servants in regard to the courtesies to be observed toward a royal guest. Heli, high priest and judge, was doomed to die in disgrace, despite his goodness and fidelity, because he failed to correct his sons, the young priests who assisted him, but who neglected their sacred office and by their greed and self-indulgent bearing scandalized the faithful.

The conduct of the priest invariably affects those who are associated with him in subordinate ministries. "Sicut rex ita grex." His reverence is imitated as well as admired by those who understand it.

*Second Principle:* Helpfulness. Boys as a rule are ready for any work that they see their elders do with spirit. It serves little purpose to draw up rules and regulations, and to give commands, unless we take an active interest in their execution. This implies not only giving the required instruc-

tions as far as possible personally, but also seeing that they are understood, that their benefit is appreciated, and that they are scrupulously carried out.

Under the head of helpfulness come also the dispositions of order, timeliness, and such local appointments as make the execution of regulations possible if not also comparatively easy. This requires forethought. It means systematic instruction. We have to give definite rules about the hours of Mass and worship; illustrate and regulate the use of the objects and fabrics employed in the service; look after the proper functioning of service for light, heat, laundry appliances, the devotional books, etc. Finally, we should provide adequate place and space in which the work of preparing for the liturgical services is carried on.

II.

Keeping in mind these two principles of reverence and helpfulness in the training of the altar boy, the pastoral care of the sanctuary calls for the appointment of a responsible instructor, who is at the same time master of discipline and the immediate judge of appeal when doubts or questions arise as to the order, propriety, or advisability of what is to be done.

Whilst the training of altar boys should not be separated from the consideration of the school and the classes of religious doctrine, it should not be left to the teachers of the Sunday school or the Sisters of the Parish school; nor to the parents who choose to offer their sons for the purpose. To serve in the sanctuary is to become a member of the Legion of Honor in the congregation. The task implies a dignity not to be given without very definite possession on the part of the recipient of certain qualities and dispositions of mind and heart, nay of body also. The requirements made for admission to the clerical state in Minor Orders apply to the sanctuary acolytes. The candidate for altar service must be of good repute in the parish; pious, intelligent, and assiduous in performing the duties assigned. One of the essential qualities demanded is the habit of cleanliness. Another is punctuality. A third, deference.

The priest who takes charge of the selection and training of altar boys, besides possessing the patience and good humor

which insure him a ready loyalty on the part of his young servers, needs to know the inside of both the school and the home circle in which the boys live. He must be familiar with their personal dispositions and predilections.

In the second place he has to know the ceremonies and rubrics of the liturgy. This includes a good deal more than a mere scanning of ritual and ordo. It supposes familiarity with the calendar of feasts and the meaning and spirit of the liturgy. It demands a knowledge of the ecclesiastical chant and its practical use in the solemn ritual.

To interest as well as employ boys in the customary devotions of the Church, to make them take an intelligent part in such services as the Corpus Christi procession, the Forty Hours' Adoration, the solemn blessing on Candlemas Day, and the ceremonies of Holy Week; to lead them to assist gladly at the investing with the Scapulars and other sacred functions in the parish is a talent that calls for cultivation. Reverent and intelligent interpretation of the ceremonies itself demands reading and thought.

However, knowledge, together with the art of imparting it to boys, is not the sole talent or task of the priest who undertakes control of the sanctuary service. He must be able to understand the value of discipline, its enforcement and interpretation, and above all its continuous conservation. Punctuality—order—silence—watchfulness—these are the sides of the prefect square which symbolizes edification in the sanctuary.

## III.

Next comes the facilitating of the action of the altar boy, apart from appreciation of his fidelity, by a well appointed sacristy and sanctuary. Here there is question not only of conveniences, such as wardrobes, recesses for lighting of censers and tapers, and other receptacles, suitable lockers and closets for garments, cassocks, surplices, shoes, gloves, etc., but also of supervision that guarantees these things are always in proper condition. Any habitual carelessness naturally begets the suspicion of callousness about the honor due to the King in His sanctuary.

And here it is where pastoral supervision becomes effective. I say pastoral supervision, which includes the eye of the visit-

ing bishop when he makes his canonical inspection periodically. The Church makes it our duty to keep account and report of these things. Father Louis Bacuez, author of *The Divine Office* and a series of manuals on the obligations of the clerics employed in the sanctuary, in dwelling on the functions of the acolyte, places the responsibility of neglected service entirely on the pastor's conscience.

Many things might be suggested as useful in connexion with the subject of securing an efficient corps of altar boys. But they are more or less obvious to the pastor who considers the matter in the light of his serious duty. It is in the last analysis a question of personal interest and willingness to take the trouble which secures efficiency in parish work. To do it or to see that it be done demands thought, courage, labor. Co-operation will never be wanting. It is said that to take the hand of a child is to secure the heart of its mother. It is certainly true that everybody loves a pastor who has a care for his sanctuary boys. The organizing of a sodality of St. Berchmans is not a difficult matter. The rules for such societies are easily obtainable. The REVIEW published some time ago suggestions on the subject which any pastor may utilize to advantage.[1]

The subject of fostering vocations for the priesthood and the religious life is closely bound up with the training of altar boys. The Boy Scout movement, which emphasizes altruism, service and loyalty, offers additional aid. But, as I said before, the matter is one rather of a few principles and a definite interest when once we have learnt to appreciate the value of organization and continual vigilance. I should sum up the directions thus:

1. Pick the best boys only for admission to the group of altar boys.
2. Keep them interested by instruction, supervision, and discipline.
3. Avoid reproof or punishment; but let a definite penalty for neglect of duty make the delinquent feel that he is bringing punishment on himself without losing your sympathy for his advancement.
4. Show no partiality.

[1] See an article, "The Direction of Sanctuary Societies", by the Rev. James J. Lyons, S.J., pp. 582 ff., December, 1921.

5. Recognize punctuality, cleanliness, reverence; but let it be done for the sake of the King. A captain demands these marks in the name of his general.

The objections raised against parish efficiency in the matter of altar-boy training, on the ground that modern boys are wilful, restive under orders, disrespectful to authority, fond of play, and that the home fails to coöperate with the priest, are of little account when we find religious women, in charge of schools, and the directors of business concerns, manage to bring young people under perfect control for school and business purposes. If we take the same care and trouble we should get the same results and better, because we have a choice of the best material and the good will of well-disposed helpers.

ARTHUR WALDRON.

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## SCHEMA OF A RETREAT FOR ALTAR BOYS.

IN these days, when retreats for lay people have become an established feature of Catholic life in America, no apology need be made for offering some suggestions for a specialized application of exercises which have been found, by practical experience, to be so great a help and stimulus to the devotional life of widely different classes and ages of the faithful. The custom is widespread of holding a retreat for the children who are about to make their First Communion; and retreats for working boys and shop girls are beginning to come into vogue. If, then, we offer a plan for a retreat especially for the boys who serve at the altar, it is with every expectation that the system which has been found useful for younger children, and again for youths somewhat older, will be found to serve an equally important purpose.

At the outset it must be remarked that that purpose is not to implant or stimulate vocations to the priesthood, though that end may be quite naturally and indeed frequently accomplished. Such, however, is not the primary purpose of this retreat, for it is obvious that so important a matter as vocation cannot be adequately treated by a retreat master who is, perhaps, a stranger to the retreatants, and who has them under his influence for so short a time. The purpose of a retreat for altar boys is to make them better altar boys. They are, in other

words, treated as any special body of retreatants would be treated, with special reference to their profession (*ut ita dicam*), but otherwise simply as souls to be raised, by the grace of God in the exercises, to a more vivid realization of their spiritual opportunities and duties.

Such a retreat cannot fail to impress the boys who make it with a sense of the dignity of a service which is too often regarded as a task. If, in a general or community retreat, which, as we shall see presently, is the form which the event will usually assume, the boys who are to attend the retreat are selected from each parish and given the privilege of attending as a reward and mark of appreciation by the pastor, this perfectly legitimate and desirable "professional pride" is greatly enhanced.

A retreat is, of course, a spiritual exercise, and in practice it is calculated to produce certain very definite and more or less immediate results. In the case we are considering the results directly aimed at are increased reverence and devotion in the actual work of the sanctuary, and more holy living in the individuals so engaged. The boys are made to feel not only the dignity and privilege of their ministration at the altar, but the corresponding responsibility which it places upon them in their daily lives. A psychologist would, perhaps, find in such a retreat the opportunity to touch the boy's developing religious consciousness at a time when it is most plastic and vivid, and in ways which the early age at which the Sacrament of Confirmation nowadays administered fails to stir it, speaking generally.

For the retreatants contemplated in this schema are lads from twelve years of age upward; seldom, as things are with us, over fifteen or sixteen. There is an additional advantage in fixing an age limit, especially if the altar boys' retreat becomes, as it is highly desirable that it should become, an annual event. The little boys will look forward to the time when they shall be permitted to make the retreat with the older lads, who will in turn appreciate the discrimination. Besides, the work of the retreat master is considerably simplified by this limitation in the matter of age.

It is obvious that, especially if the services of a special retreat master are to be obtained, only the larger city parishes

can profitably have retreats of their own, and that the usual procedure will be for a number of parishes to combine, sending selected boys as representatives to the exercises. Country parishes might also combine with a view to gathering, say, forty or fifty boys at some centrally located church; and the opportunities offered for this sort of work in connexion with the increasingly popular boys' camps open up an interesting vista of possibilities.

It would seem that more than one day could not well be given to such a retreat, though in cities a species of week-end retreat might be arranged, or the eve of some civil holiday combined with the holiday itself, the boys returning home for the night but instructed to carry the spirit of the retreat with them. The program is simple, but the desirability of having it full, though not necessarily crowded, will at once become evident. The method is the usual one of a retreat, adapted and abbreviated, but not, if I may coin a word, juvenilized. Boys unconsciously resent being talked down to, and respond to being treated as men, and the effect upon them, especially at the ages mentioned, of being guided through the exercises in what they will think is a thoroughly adult manner goes a long way toward making such a gathering a success.

It would, perhaps, be invidious to suggest that the choice of a retreat master is as difficult as it is important. We have, as yet, no specialists trained for this work, but we have, thank God, many priests who have the happy faculty of knowing how to deal with lads, interesting them and stimulating them, and yet at the same time able to keep the whole affair on the high plane which is a *sine qua non* if the retreat is to accomplish its intended purpose. The matter of the conferences to be given during the retreat need not be more than suggested here. They should deal directly with the altar boy's work as an altar boy, and with his daily life as a boy. Anything resembling catechetical instruction should be avoided; in fine, the whole atmosphere of the affair should be as different as possible from the school room. An application of the meaning of the ceremonies might well be made, v. g. the server as the priest's assistant—the good layman as the supporter of the priest; the server as the representative of the congregation—the duty of giving a

good example; the nearness of the server to the Holy Mysteries —the holiness of life which should characterize him; the liturgical words repeated by the server—the incongruity of sins of speech; etc.

I have said that the primary purpose of such a retreat is not to foster vocations, but no retreat master, confronted by an auditory of the picked lads of a number of parishes, already ministers of the altar *secundum quid*, will fail to seize the opportunity to make occasional and frequent mention of vocation, though it would seem better not to devote a special conference to the matter. And, of course, a discreet priest, engaged in such a work, even if he makes a specialty of it, will not attempt to do more than encourage a lad who broaches the matter to him, in or out of the confessional, to consult and be guided by his pastor. Nevertheless, it will be plain that many a boy's mind may be turned toward the priesthood by such a retreat, and not the least benefit which may be looked for from the spread of the proposed exercises is an increase in vocations.

Another incidental feature of the day may be a practical demonstration of some of the usual ceremonial faults of sanctuary practice. It will be noted that provision for this is made in the program which follows, and this little demonstration, which can be carried out with the aid of a few of the older boys, with all possible decorum, will, I venture to think, be found to be not only a welcome quasi-relaxation of the inevitable strain of the day, but quite inoffensive, because conducted in no spirit of criticism, to any of the clergy who may be pleased to accompany the lads of their parish to the retreat.

Provision must, of course, be made for recreation and physical exercise. If the retreat can be held in some parish where there is a good gymnasium connected with the school, so much the better; but anything like match games should be discouraged. The free periods are used also for the hearing of confessions and for personal talks with any lads who may desire them, and opportunity for such individual conferences should always be given. Having to deal with such very volatile material, the wise retreat master will make his conferences short and vivid, or at least will break them into sections, between which various devotions will furnish change of posture as well

as of mind. The program which follows is intended merely as a suggestion; all sorts of variants will occur to those who interest themselves in the matter.

Briefly, then, the lads gather at the appointed church for Mass at, say 8.30. This had better be a Low Mass, not said by the retreat master, who will, however, be present in the sanctuary. No sermon is preached during the Mass, but immediately after the Mass the first conference will be given. The rules of the retreat, simple and few, and not including an impossible silence, might be given out before Mass. The first conference may well be the longest of the series, but not too long, for the good will of the lads must then be gained for what is to follow. Recess is then taken, during which the boys are left quite to themselves, on the playground or where they will, and no confessions are heard at this time. At about 10 o'clock they reassemble for the second conference and suitable devotions, the beads for example, which the lads conduct for themselves, the retreat master joining in but not leading.

A short recess follows, and then comes the practical demonstration of usual faults in sanctuary behavior, illustrated by a picked and previously rehearsed group of lads, with running comment by the retreat master, who will not fail to interject a certain amount of spiritual edification along with his gentle criticism of what is only carelessness after all.

If for no other reason than the novelty which cannot fail to make some impression, it is well to have silence, and reading, at the luncheon which follows. Not the least advantage of these retreats will be the awakening of an interest in and the giving of a certain familiarity with the procedure of retreats, and so furnishing recruits for later exercises of the sort now becoming so common. Besides, much confusion is thus avoided, and the spirit of the retreat preserved. On the other hand, the recreation periods indicated in the program are necessary, and, radical as it may seem, the absence of the usual rule of silence is calculated to increase the sense of reality of the experience, an especially desirable feature in introducing such retreats among lads.

Early in the afternoon, say about 1.30, the Stations are said, all the retreatants taking part in the procession, and the third conference follows, after which opportunity is given for con-

fessions. The retreat closes with the fourth conference at 3.00 or 3.30, and is followed by Benediction. It may be thought advisable to permit any lads who have already evinced signs of vocation to their pastors to remain after the others have gone, for another short conference. And the retreat master may well devote the remainder of the afternoon to personal talks with individuals or small groups who may seek him out.

No one acquainted with the psychology of the ages included in this schema of retreat will doubt the wisdom of giving to each lad who makes the retreat some sort of souvenir of the day, a specially printed card of Prayers for Altar Boys, some inexpensive manual of devotion, or some unusual and distinctive medal, the bestowal of which may be made the occasion of a little ceremony just before Benediction.

The spiritual possibilities of such retreats, in the hands of capable retreat masters, would seem to be unlimited. The altar boys of any given parish are apt to be "hand picked" by the clergy; they form, as a rule, the ground in which vocations are most likely to be found; they are, as a matter of fact, whether the fact is used or not, a distinct group in boydom whose example counts almost as much (!) as that of the athletic leaders. The ages represented are the most impressionable in life, and the retreat may easily be made a most impressive event. Nor is the community feature to be despised. The mingling, in the exercises and on the playground, with lads from other parishes who are engaged in the same work for God cannot fail, under proper direction, to be richly stimulating. The lads are made to feel that their work is appreciated, that it really counts, that it is an honor and a privilege, and they are made to feel all this in a way which parish treats and excursions do not emphasize.

Archbishop Curley recently remarked that the soul of the youngest boy in whom existed the germ of vocation was intensely interesting to him; a sentiment which every good pastor will echo, the more so if we say rather, with all respect to his Grace, the soul of any boy in which is the germ of holiness, a germ to be cultivated and protected and strengthened by any and all means in our power. And what boy is there who has it not?

MICHAEL ANDREW CHAPMAN.

*Washington, D. C.*

# Analecta.

## SACRA CONGREGATIO S. OFFICII.

### I.

LITTERAE, LOCORUM ORDINARIIS DATAE, SUPER IEIUNIO EUCHARISTICO ANTE MISSAM.

*Illme ac Revme Domine,*

Optime novit Amplitudo Tua qua diligentissima cura legem ecclesiasticam ieiunii eucharistici, praesertim quod attinet ad sacerdotes sacrosanctum Missae sacrificium celebraturos, Sancta haec Apostolica Sedes semper tuita sit; nec dubitandum quin et in posterum eius observantia generatim urgeri debeat. Sed ne forte ex lege ecclesiastica qua reali Corpori Christi debitum praestatur obsequium, Corpus Christi mysticum seu animarum salus detrimentum capiat, Suprema haec Sacra Congregatio Sancti Officii, ex animo perpendens multitudinem officiorum quibus sacerdotes diebus festis incumbere debent ad commissum sibi gregem salutari pabulo enutriendum; et quod ob cleri penuriam multi ex eis Sanctae Missae celebrationem iterare coguntur; idque non raro in locis longe dissitis, aditu difficilibus, inclementi aeris temperie divexatis, vel in aliis contrariis rerum et locorum adiunctis; decrevit in certis casibus et sub determinatis conditionibus eamdem ieiunii legem per opportunas dispensationes aliqua ex parte mitigare.

Quoties igitur sacerdotes, iuxta can. 806, 2, Missam eodem die iterare aut etiam tardiore hora ad Sacrum Altare accedere

necesse habeant; siquidem sine gravi damno ieiunii eucharistici legem, vel infirmae valetudinis causa, vel propter nimium sacri ministerii laborem, aliasve rationabiles causas, ad rigorem servare nequeant; Supremae huic Congregationi locorum Ordinarii, omnibus rerum adiunctis diligenter expositis, recurrere poterunt. Quae pro diversitate casuum (sive cum singulis Ipsamet dispensando, sive, quando vera ac probata necessitas id omnino suadeat, habituales quoque facultates ipsis Ordinariis tribuendo) opportune providebit. Quae quidem facultates pro casibus urgentioribus, in quibus tempus non suppetat recurrendi ad S. Sedem, iam ex nunc Amplitudini Tuae conceduntur, per Te ipsum, graviter onerata conscientia, exercendas: hisce tamen sub conditionibus, ut nonnisi aliquid per modum potus, exclusis inebriantibus, sumere permittatur; efficaciter scandalum removeatur; ac quamprimum S. Sedes de concessa dispensatione certior fiat.

Gravissimae demum huius legis relaxationem solum concedendam esse scias, quum spirituale fidelium bonum id exigat, non vero ob privatam ipsius sacerdotis devotionem aut utilitatem.

Haec ad pastorale Tibi ministerium facilius utiliusque reddendum, probante Ssmo Domino Nostro Pio PP. XI, decreta, dum libens tecum communico fausta quoque ac felicia Tibi adprecor a Domino.

Romae, ex aedibus Sancti Officii, 22 martii 1923.

R. Card. Merry del Val, *Secretarius.*

II.

Monitum ad locorum Ordinarios.

Accidit non infrequenter ut scriptores, etiam qui ut boni catholici vulgo habentur, in foliis quotidianis vel periodicis laudent, magnificent, adprobent libros, scripta, picturas, sculpturas aliave id genus ingenii et artis opera catholicae doctrinae seu christiano sensui contraria, quandoque etiam a Sancta Sede expresse reprobata.

Quam grave inde, si Pastores animarum haec inobservata et impunita relinquant, fidelium scandalum cum fidei morumque detrimento oriri possit, facile intelligitur. Quod ne fiat Suprema haec S. Congregatio S. Officii, adprobante Ssmo D. N. Pio Pp. XI, locorum Ordinarios admonendos censet, ut pro

eorum munere erga scriptores huiusmodi, si quos forte inter proprios subditos adesse compererint (praecipue si de clero seu saeculari seu regulari), sive per se sive adhibita quoque Consiliorum vigilantiae cooperatione, non omittant quas efficaciores in Domino iudicaverint, nulla interiecta mora, providentias adhibere.

Romae ex aedibus S. Officii, 15 martii 1923.

R. CARD. MERRY DEL VAL, *Secretarius.*

## SACRA CONGREGATIO DE RELIGIOSIS.

### DE PROFESSIONE RELIGIOSA IN ARTICULO MORTIS NOVITIIS VEL POSTULANTIBUS PERMISSA.

Iam inde a Codicis promulgatione dubium exortum est: "An decretum quod incipit *Spirituali consolationi*, a Sacra Congregatione de Religiosis editum sub die 10 septembris 1912, adhuc vigeat" praecipue cum in Codice iuris canonici nulla mentio de professione in articulo mortis fiat. Cumque instantissime ab hac Sacra Congregatione peteretur, tam in particularibus casibus, quam in novis Constitutionibus condendis, ut facultas per supradictum decretum concessa renovaretur, res definienda visa est.

Quapropter, plurium Consultorum praerequisito voto, Emi Patres Sacrae Congregationis Negotiis Religiosorum Sodalium praepositae, in Plenariis comitiis ad Vaticanum habitis die 29 decembris 1922, re mature perpensa, ad propositum dubium respondendum censuerunt: "*Affirmative*, at declarandum, si ita SSmo placuerit, quod facultas recipiendi professionem, de qua in n. 2 decreti, praeter Superiorem monasterii aut domus novitiatus vel probandatus, intelligatur competere etiam ad respectivos Superiores maiores iuxta Constitutiones, et ad praedictorum omnium delegatos."

Quam sententiam SSmus D. N. Papa div. Prov. Pius XI, in audientia habita ab infrascripto P. Abbate Secretario die 30 decembris ejusdem anni, in omnibus approbavit et publici iuris fieri mandavit.

Opportunum autem visum est praedicti decreti dispositiones ad sensum resolutionis Emorum Patrum accommodatas, in memoriam revocare eum in finem ut tam benigna Sedis Apostolicae concessio omnibus interesse habentibus prodesse valeat.

Illae autem sunt tenoris sequentis: [1]

In quocumque Ordine, vel quavis Congregatione aut Societate religiosa, vel monasterio sive virorum sive mulierum, vel etiam in Institutis in quibus, quamvis vota non emittantur, in communi tamen vita agitur, more Religiosorum, liceat exinde Novitios seu Probandos, qui medici iudicio graviter aegrotent, adeo ut in mortis articulo constituti existimentur, ad professionem vel consecrationem aut promissionem iuxta proprias Regulas seu Constitutiones admittere, quamvis tempus novitiatus vel probationis nondum expleverint.

Attamen, ut novitii seu probandi ad supradictam professionem aut consecrationem aut promissionem admitti queant, oportet:

1. Ut novitiatum seu probationem canonice inceperint.

2. Superior qui Novitium seu Probandum ad professionem vel consecrationem aut promissionem admittit, praeter Superiores Majores respectivos, quibus ex praescripto Constitutionum competit, esse possit etiam ille qui monasterium, vel novitiatus aut probandatus domum actu regat, aut praedictorum Superiorum delegatus.

3. Formula professionis vel consecrationis aut promissionis sit eadem quae in Instituto extra casum aegritudinis in usu est; et vota, si nuncupentur, sine temporis determinatione aut perpetuitate pronuntientur.

4. Qui huiusmodi professionem, consecrationem vel promissionem emiserit, particeps erit omnium omnino indulgentiarum, suffragiorum et gratiarum, quae Religiosi vere professi in eodem Instituto decedentes consequuntur; eidem autem plenaria peccatorum suorum indulgentia et remissio in forma Iubilaei misericorditer in Domino conceditur.

5. Haec professio vel consecratio aut promissio, praeter gratias in praecedenti articulo enuntiatas, nullum omnino alium produci effectum.

Proinde:

(*A*) Si Novitius seu Probandus post huiusmodi professionem vel consecrationem aut promissionem intestatus decedat, Institutum nulla bona vel iura ad ipsum pertinentia sibi vindicare poterit;

[1] Cfr. *Acta Apostolicae Sedis*, IV (1912), pag. 589 s.

(*B*) si convalescat antequam tempus novitiatus seu probandatus exspiret, in eadem omnino conditione versetur ac si nullam professionem emisisset; ideoque: (*a*) libere, si velit, ad saeculum redire poterit; et (*b*) Superiores illum dimittere valent; (*c*) totum novitiatus seu probandatus tempus in singulis Institutis definitum, licet sit ultra annum, explere debet; (*d*) hoc tempore expleto, si perseveret, nova professio seu consecratio vel promissio erit emittenda.

Declarat denique haec Sacra Congregatio, nihil obstare quominus praedictae dispositiones etiam in Constitutiones Ordinum et Congregationum inseri valeant, si hoc Instituta ipsa postulent.

Romae, ex Sacra Congregatione de Religiosis, die 30 decembris 1922.

C. CARD. LAURENTI, *Praefectus.*
Maurus M. Serafini Ab. O. S. B., *Secretarius.*

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## ROMAN CURIA.

### PONTIFICAL HONORS.

*11 February:* Mr. Philip Kenyon Wake, of the Diocese of Leeds, Knight of the Order of St. Gregory the Great, civil class.

*10 March:* Mr. Caspar Arthur Carette, of the Archdiocese of Quebec, Knight of the Order of St. Gregory the Great, civil class.

*12 March:* Monsignor Michael Hickey, of the Archdiocese of Dublin, Domestic Prelate of His Holiness.

*21 March:* Monsignori James Byrne and Michael Potter, of the Archdiocese of Brisbane, Domestic Prelates of His Holiness.

# Studies and Conferences.

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE HOLY OFFICE publishes (1) a letter to the hierarchy relating to the Eucharistic fast of priests (for commentary on this document see page 585); (2) also a notice to bishops concerning recommendations of certain books, articles, and works of art in Catholic publications (cf. page 600 of this issue).

SACRED CONGREGATION OF RELIGIOUS makes declaration about religious profession by novices or postulants *in articulo mortis* (see below, page 611).

ROMAN CURIA announces officially some recent Pontifical honors.

## EUCHARISTIC FAST IN CASE OF BINATION.

The common law of the Church does not permit the celebration of Mass unless the celebrant be fasting, which means that he shall abstain from food and drink after midnight (Can. 808). Moral theologians make an exception in the case where the Holy Sacrifice has been interrupted and can only be completed by a priest who is not fasting; or in the case of grave scandal likely to arise from the non-celebration of Mass; or for some similar serious reason.[1]

This rule applies also when the priest says more than one Mass on the same day, as may be done on Christmas Day; or on the Commemoration of All Souls; or by a special concession of the Holy See which sometimes permits more than one Mass daily in missionary districts; or finally by the so-called faculty of bination which the Ordinary may grant to his subjects where

[1] Pruemmer, *Manuale theol. mor.* III, 201.

there is not a sufficient number of priests to satisfy the obligation of the faithful to assist at Mass.

Of recent years there has been much discussion about the application of this ecclesiastical law in cases where priests have to celebrate Mass in different churches widely apart or difficult of access, in all kinds of inclement weather, often without prospect of getting suitable nourishment after lengthy and laborious services of hearing confessions and administering the sacraments, preaching and giving instruction to catechumens, etc. Under such circumstances priests are not infrequently found to have to sacrifice their health, and eventually to abandon the service which has rendered them unfit to continue missionary or any other kind of priestly work.

This fact has led the Holy See to modify the law of the natural fast imposed on priests before saying Mass under difficulties likely to lessen their efficiency in priestly and pastoral work.

By a decree of the Holy Office, 22 March, 1923, the Ordinaries of dioceses are instructed that they may obtain from the Sacred Congregation either an indult for individual priests, or else a faculty allowing them regularly to dispense from the ecclesiastical fast after the first Mass in case of bination, or in any other case where the same cannot be observed without grave risk of ill health or weakness as the result of overstrain.[2] In cases where such necessity occurs without allowing time for making the requisite application for dispensation to Rome, the Ordinary may in his discretion dispense immediately. In all cases the concession of breaking the fast is restricted to the use of liquid food, and excludes all intoxicating liquor, and if the Ordinary dispenses in case of unforeseen necessity it is required that the Holy See be notified of the concession at the earliest opportunity.

In this way the difficulties in the celebration of Mass and administering to the needs of the faithful are to an extent eliminated, while at the same time the reverence due to the Sacred Mysteries, and traditionally observed for centuries in the Church, are safeguarded.

[2] From the tenor of the decree, which we publish in full in the *Analecta* of this issue, it would appear that a priest who has to defer his Mass to a late hour in order to supply the needs of the faithful may apply for the indult, but not simply on the ground of personal infirmity.

## READING THE ANNOUNCEMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I had a curious experience more than a year ago which to know may be of use to my brother pastors. At dinner in a priest's house where I was visiting, the conversation turned upon some devotional books which he used in the services for the Sodality and the Sacred Heart. "I let the young priest read a short chapter for the people, together with Benediction of the Blessed Sacrament. It does more good than a sermon could do, for the curate can't go on the mere *dabitur* but has a stick to good English and wholesome thought, though my young man is a scholarly and rather fine talker." Later on, going home in a somewhat crowded railway car I overheard the following conversation between a seemingly well-to-do laboring man and a girl, apparently his daughter:

"Who is the new curate at our church? He is nice-looking but seems to be a foreigner, for I could not understand a word of what he read the other night at the First Friday devotion?"

"Why his name is Mc———, a good enough Irish name. I heard him read the announcements on Sunday. He stumbled through them, though one could understand well enough because it was about the collection. I don't like his way of talking though. I guess he hasn't more education than is necessary to say Mass. They sometimes ordain them just for that, as they did in the days of English persecution."

Since then I have met the young priest more than once. He is clever; made a good course in the seminary, and talks well in conversation. But at the altar, as I had occasion to observe once when attending a late Mass which he sang, he is positively annoying by his off-hand and supercilious way, as who should say, "You may all go to Hongkong," in which he reads the announcements and the Gospel. I can readily sympathize with members of the congregation, if they happen to be intelligent and sensitive to good manners about the altar. They get a low estimate of such youthful clerical autocrats. One may have native pride and an exaggerated estimate of one's own ability; but it is part of the wisdom of a public man, priest or not, to cultivate good manners in addressing a congregation of respectful hearers. Pastors should see that curates

prepare the reading of the notices and the Gospel. The people have a right to it.

SENIOR.

## THE QUALITY OF THE ALTAR BREADS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A prominent European prelate traveling in the United States directed my attention recently to the altar breads which he finds in some of our churches, used for consecration at Mass. They are altogether too thick. When they are not quite freshly baked, they are so brittle that there is serious danger of scattering the particles in breaking, so that they cannot be easily collected. One may test this by breaking the hosts in the bright sunlight, when the fragments scattered may be plainly seen. What adds to the objection is the fact that altar breads of this kind frequently lack the indentation which facilitates the breaking, and which one usually finds in the hosts used for celebrating Mass in European churches. Formerly Religious Sisters, or well-trained sacristans, had charge of preparing the altar breads. Now, with our commercialized methods of conducting both home and church service, we are in danger of poor service when we try to secure by money what demands our personal care or labor.

RUBRICUS.

## RELIGIOUS CONGREGATIONS OF SIMPLE VOWS.

LIST OF QUESTIONS TO BE ANSWERED BY SUPERIORS GENERAL OF CONGREGATIONS PROFESSING SIMPLE VOWS IN THEIR QUINQUENNIAL REPORT TO THE HOLY SEE, ACCORDING TO THE INSTRUCTION ISSUED BY THE S. CONGREGATION OF RELIGIOUS: 23 MARCH, 1922.

### PREAMBLE.

1. What decrees of approbation or of praise has the congregation received from the Holy See, and when?

2. What is the object or particular scope of the Institution?

3. Has the name of the Institution taken in the beginning, or the scope or the habit of the members undergone any change afterward and by what authority?

4. How many classes of members are there? What are the vows made by them?

5*. How many members have received the habit of the Institute from the beginning up to now, or at least in the last twenty years?

6*. How many members have left the Institute, from its foundation up to the present, or at least during the last twenty years, and how, during the novitiate, after the temporary profession, or after having taken perpetual vows? Have there been any fugitives or apostates and how many?

7. When was the last report sent to the Holy See?

## I. About the Persons.

### (a) *About the Postulants.*

8. How many postulants have been received since the last report?

9. Were the testimonials required by the law obtained for each postulant, and especially testimonial letters:

** (*a*) for men in general

** (*b*) for clerics

(*c*) for those (men or women respectively) who had been in a seminary, a college, or as postulants or novices in another Congregation? Were these letters signed under oath?

10. Have any special efforts been made purposely to draw members, and especially have the Superiors availed themselves of the newspapers for that purpose?

11. Has sufficient information also been requested concerning their character and morals, whenever that was necessary or opportune?

12. How often, and for what impediments or defects was a dispensation necessary, and by what ecclesiastical Superior was it granted?

13. Have all those for whom postulancy is prescribed, spent the time allotted in a house in which the regular observance is kept?

* Questions or part of questions marked with one asterisk need only be answered in the first report after the promulgation of this Instruction.

** Questions marked with two asterisks do not concern congregations of women.

(b) *About the Novices.*

14. How many and which houses have a novitiate; and was each one founded by authority of the Holy See?

15. How many novices have received the habit of the Institute since the last report?

16. How many are there at present in the novitiate?

17. Are the novices kept properly apart from the professed?

18. Have all of them a complete copy of the Constitutions?

19. Have all of them, before profession, spent a whole and a continuous year in the house of the novitiate under the care of the mistress of novices.

20. Is the mistress of novices free from all offices and charges, that may impede the care and the government of the novices?

21. Has the time of the novitiate, beyond the term established in the Constitutions, been prolonged or diminished, how much and by what authority?

22. Have the novices applied themselves during the first year of the novitiate to exercises of piety only, or have they been put also to other works, and to what kind of works?

23. Have the novices during the second year of the novitiate (when a second year is required), been sent to other houses and has the instruction of the S. C. of Religious of November 3, 1921, been observed?

24. (*In Congregations of Sisters*). Has the Bishop, or his delegate gratuitously inquired into the required disposition of the aspirant before admission to the habit, to the first temporary profession and to the perpetual profession?

25. Has the administration of personal property, and the disposition about its use and usufruct, been made before profession, whenever there was occasion for it, or otherwise been opportunely provided for?

26. Have the novices freely made, before taking the temporary vows, a testament in regard to their present property, or property that may perhaps come to them?

(c) *About the Professed Sisters.*

27. How many members are there at present in the Congregation (*a*) with temporary vows; (*b*) with perpetual vows?

28. Have the temporary vows always been renewed at the proper time?

29. Have the members been admitted at the proper time to take perpetual vows at the expiration of the period of temporary vows?

30. How many professed Sisters or novices have died since the last report?

(d) *About the members who have left or have been dismissed.*

31. How many have left the institution since the last report,

(*a*) of the novices

(*b*) of the professed sisters at the expiration of the temporary vows

(*c*) of the same while under temporary vows

(*d*) of sisters after taking perpetual vows?

32. Have the rules laid down in canon law and in the constitutions been always observed in dismissing members, according to the diversity of cases?

33. Has any one (except in the urgent cases mentioned in canons 653 and 668) been dismissed or left:

(*a*) before confirmation of the sentence or of the decree by the Holy See was received, in the case of professed men under perpetual vows; or before receiving the decision of the Holy See, in the case of professed Sisters under perpetual vows

(*b*) pending the recourse to the Holy See in the case of members under temporary vows

(*c*) without previous dispensation from the vows taken, applied for by the religious herself.

34. (*In Congregations of Sisters*) Has to those who left for any cause whatsoever, the dowry, in whatever manner it was constituted, been returned entirely, together with the furniture which they brought to the Institute in the condition it was in at the time of their departure?

35. Were to them, who had been received without a dowry, and who could not provide for themselves from their own property, the necessaries charitably supplied, when they left the Congregation, so as to enable them to return home safely and conveniently, and to live honestly for some time?

## II. About the Property.

### (a) *About the Houses.*

36. How many houses does the Institute possess, and in what dioceses are they located? Has the Institute any provinces, and if so how many?

37. Have any new houses been opened since the last report, and if so how many? Has the proper authorization been obtained for all, and has the mode of procedure prescribed by the constitutions been followed?

38. How many members of the different classes are there in each house, and in what works have they been employed (in case the congregation has charge of different works)?

39. Has any house been suppressed since the last report and by whose authority?

40. Has each member her own cell, or at least has each one in the common dormitory her own bed, properly separated from all others?

41. Has a place with all necessary conveniences been set aside for the care of the sick?

42. Are there a sufficient number of rooms for the reception of guests, and, as proper, apart from the religious community?

43. (*In Congregations of Sisters*) Has the dwelling of the chaplain, or of the confessor, a separate entrance, and has it any communication with the Sisters' dwelling?

### (b) *About Finances.*

44. What has been the yearly income and expenditure since the last report:

(*a*) of the Institute in general, (*b*) of each house in particular?

45. Has the Institute in general or any individual house in particular acquired, since the last report, any new movable or immovable property, and what is its value?

46. Has the money always been invested profitably, yet honestly and safely?

47. Has there been any loss of property or damage to property since the last report, how much and from what cause?

48. Has any immovable property, or precious movable property been alienated, to what value or by what authority?

49. Have they spent any of their capital?

50. Are there any debts on the property in common, or on any house in particular, and to what amount?

51. Has any new indebtedness been incurred, since the last report, how much and by what authority?

52. Is the administration of the temporal property, of the whole congregation, as well as of each province and each house carried on through duly appointed procurators according to the sacred canons and the constitutions?

53. Have the procurators, general and local, given a report of their administration at stated times; and have these reports been examined and approved in the manner prescribed?

54. Are there any lawsuits pending about the property?

55. Are the moneys and other precious things carefully guarded according to the rules given on that subject and to prescriptions of the constitutions?

56. Has any money or precious thing been accepted for safe keeping from lay people, and on what conditions?

57. (*In Congregations of Sisters*) Have the dowries of the Sisters been invested safely and profitably, with the consent of the local Ordinary according to the canonical laws; has any part of them been used to cover expenses, how much, in what manner and by whose permission?

58. Are there any pious legacies or foundations in the Institute, either for Masses to be offered or for works of charity, and what are they?

59. Have these obligations been faithfully carried out?

60. Has the principal of these foundations been rightly invested, and is there an entirely separate account kept of it?

61. Has an account of these foundations been rendered to the Bishop, as prescribed by the sacred canons?

62. How much of the favorable balance of each house has been turned into the common treasury at the end of each year?

63. Have all contributed their share willingly or unwillingly.

64. Has the superior or treasurer any money, of which they can dispose, though for the welfare of the Institute, without rendering any account of it?

## III. About Discipline.

### (A) *About the Religious Life.*

65. Are the spiritual exercises prescribed for each day, month, year or other stated times accurately performed in each house?

66. Do all members hear Mass daily?

67. Can all members be present at the common exercises, and are those who are sometimes exempted from the one or the other on account of domestic affairs, given time at least to perform it privately?

68. Are the canonical decrees observed concerning: (*a*) not demanding a manifestation of conscience: (*b*) sacramental confession: (*c*) frequent Holy Communion.

69. Are there confessors appointed according to law; what abuses, if any, have crept in, either on the part of the Superiors restricting the liberty granted by the law, or on the part of the subjects abusing the liberty permitted?

70. Is the ordinary confessor in congregations of Sisters everywhere changed every three years or confirmed by lawful authority?

71. Are the prescriptions concerning the enclosure in the part of the house reserved for the religious faithfully carried out?

72. Are the Religious frequently given permission to go to the parlor, and are the Constitutions on that point observed?

73. Do the Superiors give a companion to Religious leaving the house, outside the case of necessity?

74. Are catechetical instructions given, as also pious exhortations to the lay religious, to the pupils as also to the servants or those living in the house; in what manner and at what times are they given?

75. Do the members give out any periodicals, or are they contributors to them; what are these periodicals; have in these as also in the editing of books the established laws been observed?

76. Do the members use any books and which, either ancient or modern, even written by hand, edited with the permission only of the superiors of the Congregation?

(B) *About the Observance of Some Special Laws.*

77. Are all the prescriptions concerning the General Chapter diligently observed; (*a*) in regard to the letters of convocation; (*b*) in regard to the election of delegates; (*c*) in regard to the election of scrutineers and secretary; (*d*) in regard to the election of the Superior General; (*e*) in regard to the election of General Councillors, Treasurer, and Secretary.

78. Has perfect freedom been given to the members for writing and for receiving letters, which are exempted from the inspection of Superiors.

79. Has the law concerning the changes of Superiors after a certain lapse of time been faithfully observed? Have any dispensations been obtained from this law, how many, and from whom?

80. Have the Superior General, and the provincial Superiors rightly performed the prescribed visitations of the houses?

81. Have the Superior General and the provincial and local Superiors called their councillors at fixed times, to treat with them of the business of the congregation, of the province, or of the house?

82. Has due liberty been given to the councillors in these deliberations?

83. Have the elections in the General Council been made freely and according to the prescribed rules?

84. Is common life in force everywhere? Have the Superiors, with the required motherly care, supplied all necessaries to the members, especially with regard to food and clothing? Are there any among the members who procure these things for themselves from outsiders?

85. Is the number of members in any place so inadequate that they are overburdened with work, with serious detriment to their health?

86. Is provision made that nothing be wanting to the sick of what they need, according to the proper condition of each one, and that their corporal and spiritual needs be relieved with due charity.

**87. (*In clerical congregations*) How many years do students devote to the study: (*a*) of humanities; (*b*) of philosophy; (*c*) of theology? If the courses are followed at home, how many professors are assigned to each course?

**88. Are to the students or even to the teachers other charges committed, that call them away from their studies?

**89. Have all the students: (*a*) completed the whole course of studies before they leave the house of studies; (*b*) properly finished the studies respectively prescribed by the canonical laws before their promotion to Holy Orders; (*c*) observed faithfully all other points demanded by the sacred canons for admission to Holy Orders (concerning the title of ordination, dimissorial letters, etc.)?

**90. Has the law been kept requiring an examination from priests, at least for five years?

91. Has ever a business been carried on forbidden by the sacred canons? or any art or industry that brings them in too frequent contact with outsiders? with what safeguard, both for the welfare of members devoting their time to them, and for the edification of outsiders?

92. Do the Superiors endeavor to promote among their subjects knowledge and observance of the decrees of the Holy See, in so far as they concern religious? Have the decrees prescribed by the Holy See to be read, and also their own constitutions, been publicly read?

(C) *About the Works of the Congregation.*

93. How many persons or classes of persons have been benefited by the works to which the members devote themselves according to the scope of their Institute?

94. If the number of such persons has decreased anywhere since the last report, give the reasons.

(*For congregations which collect alms from door to door.*)

95. (*a*) Is the right or the duty to collect alms from door to door clear and certain from the Constitutions?

(*b*) Have the prescriptions of the sacred canons, and the decrees of the Holy See about that been observed faithfully in all things?

96. Have the Congregations of Sisters in their houses any hostelries or hospitals for all classes of persons, even of the other sex, and if so, with whose permission, and with what safeguards?

97. Have the Sisters taken upon themselves the care of the domestic department in seminaries, or any other houses of ecclesiastics, and in what manner?

98. Do the Sisters practise any works of charity (such as taking care of infants, of confinements or surgical cases) which appear improper to virgins consecrated to God and wearing the religious habit?

99. Do the Sisters who wait on the sick in private homes always use the precautions prescribed by the Constitutions?

100. Have the Superiors allowed Sisters to dwell in the houses of seculars and for how long?

**101. (*For congregations of men*) Do they have under their authority or direct any Institute of Sisters as depending from or associated with them, directly or indirectly, and if so, by what authority?

102. Has, since the last report, any new work, or rather any new kind of work been added to those already existing, and by what authority?

103. Have any abuses crept into the congregation, or the individual houses, and what are they?

104. Are there any disputes or difficulties existing: (*a*) with the local Ordinaries; (*b*) with the confessors; (*c*) with the chaplains?

105. (*For lay congregations of both sexes*) Have they houses in which young men or young women respectively are received to dwell, who frequent public lay schools, in what places or what schools they go to, how and by whom is their religious instruction provided for?

The answers to the above questions must be signed, after mature deliberation, not only by the Superior General, but also by each of the general Councillors or Assistants. In the case of a congregation of women, they must be signed also by the Ordinary of the place in which the Superior General with her Council resides.

If any of these Councillors or Assistants deems it her duty to notify the Holy See of anything else of great importance, she can do so by a private and secret letter. But she must remember her condition, and know that her conscience will be seriously burdened, if she presume to expose in these secret letters anything that deviates from the truth.

## THE CATHOLIC PRESS AND UNCATHOLIC ADVERTISEMENTS.

The reader who scans attentively the pages of our diocesan, devotional, or institutional periodicals, may easily discover that the purpose of propagating the truth and virtue for which Catholic journalism stands, and without which it is a contradiction and an injury, is at times neutralized by mercenary considerations that claim support for the publication through so-called advertising patronage.

The first thing which enterprise in Catholic as in secular journalism generally suggests is the securing of a steady means of financial support by the introduction of paid advertisements. If the business manager of the periodical is clever, active, and sufficiently well compensated, he is apt to make his part of the publication successful, often more so than the editor. The danger, however, is that if the advertising agent is independent of the editorial management, he may frustrate the central religious purpose of the journal. Even good Catholic periodicals at times succumb to the temptation to permit the counting rooms to dominate. If the publication does not succeed in gaining advertising patronage by the simple process of furnishing an organ that inspires confidence, by making itself a desirable source of information and entertainment which harmonizes with the high moral standard required by religion, and which thus wins a wide circulation for itself, the agents resort to all kinds of schemes, verging sometimes on polite blackmail, at other times seeking to discredit what they consider rival publications which appear to be more successful. To the experienced business man a periodical appeals as an advertising medium on the ground not of circulation only, but on the much more solid ground that it is read and valued as a medium inspiring confidence among people whose custom he is trying to win.

Advertisers there are who yield to the importunings of canvassers or other persons who for one reason or another are interested in getting monetary support for their favorite publication. These business men advertise, not because they think the periodical profitable to them as a direct medium, but for the sake of keeping or enlarging the good will of their business. The motive is sometimes fear, lest, if they do not

advertise in a particular organ, their business may be depreciated and others discouraged from buying from them. One need only review the pages of a publication to know from the quality, arrangement, and recurrence of the advertisements, what amount of artificial pressure is brought to obtain the patronage; also what kind of popularity the periodical enjoys; and lastly what the backbone and principles are which guide the general policy (editorial included) of the publication. There are indeed excellent and thoroughly independent publications which command very limited advertising patronage. That may be because they exclude advertisements of a general kind or do not accommodate their pages to a promiscuous display of merchandising announcements. In general, it is true that a periodical that knows how to appeal in a definite way to readers of a class, literary or professional, will also secure their patronage in the accidental matter of advertisements.

Now among the attractive features that are calculated to please advertisers and secure the attention of the reader there are at times such as offend against morals. These are advertisements of books, of objects that stimulate vanity and sensual pleasure. A regular feature of the advertisements are illustrations from which modesty shrinks. More often, however, these latter features are incorporated in stories that cater to the vulgar taste and amuse, while they are repugnant to that delicacy which is an essential accompaniment of religion and good morals. It is needless to go into detail on the subject. Our reason for introducing it here is a recent admonition of the Holy Office, through its Secretary, Cardinal Merry del Val, who addressing the bishops and pastors of souls, urges them to exercise vigilance in this matter over the so-called Catholic organs published in their dioceses. It is not only within the province, but it is the sacred duty of the Ordinary to prohibit the publication in Catholic papers of anything offensive from the moral or religious point of view. Here is matter for the care of the vigilance officers who, whether so named or not, are part of the regular constitution of a properly organized diocese. Anything in the way of writing, illustration, literary activity that is apt to scandalize when it comes from a nominally Catholic source, is to be prohibited. To

do it effectually is in the power of the bishop as much as and on much higher grounds than it is the duty of the civil officers to protect our people from immoral influences.

## A GLIMPSE OF THE MISSIONS IN THE PHILIPPINE ISLANDS.

We set out by machine for Malolos, a thriving town of the Province of Bulacan, about fifty kilometers from Manila, over the fine Manila North Road, cool and dustless this morning after the preceding day's unseasonable rain. We were fortunate in having as travelling companion an Ateneo alumnus from Malolos, who not only described and pointed out features of local and historical interest, but also supplemented our very inadequate stock of Spanish, and supplied entirely the indispensable Tagalog. It was at his suggestion that we made our first stop at the church and convento of Obando, a town a little off the main road.

As the main purpose of our trip was to visit some of these old churches and conventos, let me describe this one at Obando as a typical example. Picture to yourself a large rectangular plot of ground, situated in the most prominent place in the town, facing the plaza or marketplace. This plot is surrounded by a thick wall of dark adobe stone which is from six to eight feet high, except on the side facing the plaza, where it is usually very low, with many openings for carrematas and pedestrians. For convenience now we can divide the enclosure into three parts, not exactly thirds.

The first part, the smallest, is an open space or courtyard in front of the church and convento. Here on fiesta days processions are organized, booths are erected where one can buy everything from candles and other religious articles to roasted corn and toy balloons. To-day, Palm Sunday, light platforms of bamboo, decorated with palms and bits of bright red cloth, had been placed at the four corners of the churchyard, and we were told that according to custom after the parish Mass the people, bearing the blessed palms, join in procession and at each of these platforms the Hosanna is sung. This custom prevails throughout the country. We had noticed these stands before other churches which we had passed along the road.

The second of the three parts into which we have divided our rectangle is the church. No doubt you have seen pictures of churches similar to it. There are hundreds of them all through the Philippines, monuments to the zeal and skill of the earlier missionaries, as well as to the faith and generosity of the people. The façade is very plain, the only ornamentation being the familiar curves of Spanish Mission style architecture up to the roof ridge, a couple of pillars or half pillars flanking the large single door, and usually two or three niches for statues. The distinctive feature, common to all, is the heavy square tower rising up in one corner and containing a peal of sweet-toned bells above, and the baptistery below. As we entered the church at Obando, we found its baptistery a very busy place, with a line of twenty or twenty-five candidates for Christianity waiting their turn in the arms of proud god-mothers. I did not see many godfathers.

The first impression that one of these churches gives is two-fold—massiveness and decay. The huge stone walls, from two to five feet thick, and supported by broad-based buttresses, seem able to withstand all the assaults of time and man, as they have withstood them already for over a century. Yet signs of decay are evident without and within. The stucco and plaster with which the rough stone was faced has crumbled in many places, leaving large scars and unsightly marks; the fine tile roofs are gone, either fallen in as a result of the weakening of their wooden supports by time and the destructive white ants, or destroyed by fire during the revolution of 1897, and in their place we see the cheap corrugated sheet iron, surely an incongruous union of the eighteenth and twentieth-century methods of building. Within, the decay is even more apparent, from the roof of the bare, open nave along which the paint was peeling in long strips; down the sides of the bare walls, with here and there a beam of wood jutting out that at one time had served to support a balcony; down to the floor of stone or tile, broken in places and repaired with wood. There were a few poor benches near the front that seemed only to accentuate the bareness of the place. As this was Holy Week, a patched violet veil hung down across the sanctuary covering all the altar except the tabernacle and table. This was fortunate, as the few bits of

tinsel and gilt about the pulpit and other parts of the church only brought out the general state of dilapidation into stronger relief. There were altars in the short transepts also, but unused and blocked up by various stands and furniture.

On the floor of the church just in front of the sanctuary stood a four-wheeled stand on which was a life-sized figure of our Lord, kneeling, bearing His cross. Every church we went into had a similar stand. I am told that it is drawn about the church during the Way of the Cross, and in the procession on Good Friday. In one of the churches of Manila the statue is not drawn about, but, heavy as it is, passed from shoulder to shoulder of the worshipers, who consider that to assist in bearing it is a sure means of gaining their petitions or of satisfying for their sins. An interesting traditional practice is related about the people of this town. The fiesta of the town comes on the feast of St. Paschal, 17 May. On this day there is a belief that anything that they ask will be granted to them through the intercession of St. Paschal, so they come from all directions, dancing and singing, from barrios far and near, to the church. Even in the church itself the dancing continues, as they make their petitions for everything under the sun. It seems to have developed into a kind of fanaticism, though no doubt it had its origin in true devotional practice.

This is true I believe in regard to many customs here that strike a foreigner, and particularly an American, as strange and unbecoming a true spirit of devotion; and the explanation of the degeneration, if it may be so called, is, I think, very simple. While the Church was in a flourishing condition in these Islands, with a clergy numerous enough and active enough to care for the spiritual wants of the people, certain devotional practices grew up with a good deal of external pomp and display in accordance with the natural love that all peoples of the Orient have for show. As long as these were controlled and kept within proper bounds, and their true significance explained by the pastors, all went well. But when the pastors grew less numerous, and there was no one to teach the people or draw the line between devotion and mere vain exhibition, when the shepherds were taken, is it any wonder that the sheep strayed a little? Exaggerated emphasis on the external practice which the people could see, admire, and take part in, as it

appealed to their senses, naturally resulted, with a consequent neglect and forgetfulness of the invisible and intangible spirit and grace that formerly gave true life to the whole and made it pleasing in the eyes of God. The same applies to the "flagellations" that are fairly common, especially during the season of Lent. The terrible lacerations inflicted on their bodies by these penitents as they go along half naked, flaying their bleeding backs and shoulders with thongs of leather studded with nails or glass, excite emotions of disgust and horror, rather than admiration for such zeal in doing penance. No doubt many of them are in good faith, but it is to be feared that for some it is a vain show in order to win the applause of the lookers-on, degrading a practice in honor in the Church to the level of the tricks of an Indian fakir.

But this has taken us away from our visit to the church of Obando. Let us now turn to the third, last, and usually largest part of the establishment, the convento or dwelling place of the padre or padres. This is attached to the church, a long, two-story structure, generally built around two or three sides of a square enclosing a patio with garden, trees, and flowers in the centre. These conventos formerly housed large numbers of priests, but now, as in the three we visited on this Sunday, there is usually only one. The padre himself interrupted his baptisms long enough to welcome us. He was a small man, middle-aged, with hair just turning gray, quiet, unassuming, and very tired-looking. Small wonder, with a parish of about twelve thousand souls, a church in poor state of repair, and a school. A few rooms of the convento were kept in condition as his dwelling, and others had been utilized to accommodate some classes of the school. The rest was left to gradually fall into decay, or had been turned into a storehouse. Such is the fate of most of the conventos that were not destroyed during the revolution. At Malolos, the town which had been the seat of the first Philippine Assembly, the convento had been entirely destroyed, and the church, one of the largest in the Islands, and over two centuries old, was left with only the walls standing. The church now is roofed over and fairly well repaired and a small convento has been built, the home of the padre striving to care for the twenty thousand people there.

We did not wish to take much of the time of the busy padre at Obando, so we bade him good-by, and walked across the street to inspect the parochial school. It is a neat, two-roomed building of true Filipino style, with "open-work" sides, roof, and floor. I should judge that it would accommodate a hundred and fifty children. Beaterio Sisters are the teachers in this and most of the schools in the Provinces, and the work they are doing deserves the highest possible praise. It is a work of self-sacrifice and hardship that seems to confirm the statement that the future success of the Philippines is in the hands of the Filipino woman.

Such was our brief visit to Obando. The same Sunday we visited the parish priest at Meycauayan, also burdened with a parish of about twenty thousand souls, a huge church and convento, and no assistant. At Malolos the outlook was even more discouraging for the poor padre, for, not to mention the two Masonic temples in the town, his little school has to compete with the government school with its fine concrete and finished wood buildings, staff of teachers, and comparatively unlimited resources.

We have read and heard much, some things rather hard, about Filipino priests and their manner of living. Many of these hard things are undoubtedly true; but, taking the three priests we met during our little trip as examples, I can honestly say that the Catholic Church in the Philippines has as zealous pastors as she has anywhere in the world. All that is needed is a little more initiative and "push" to rouse the people, the men, at least, out of a state of indifference toward their spiritual duties. All the goodwill, zeal and energy in the world, however, will not enable one man to care for twenty thousand souls. He cannot attend to the baptisms and deaths, let alone try to reclaim the delinquents and advance the fervent.

What is needed is more priests—and *at once*. The present generation is growing up with practically no religious education. Public school education in this Catholic country means the very same thing it does in the States—a godless education. Just one illustration to show the dire need of instruction. In an educational parade last February in the city of Manila, with over twenty thousand school boys and girls in line from lowest primary to university, the only Catholic school represented was

the Ateneo de Manila with about three hundred boys. It speaks well for the Ateneo that it carried off first prize for the best-appearing contingent, but the pitiable thought was that all those other boys and girls are just as truly losing their Catholic birthright as if they had been born pagans. The only way to save them and thereby save this country is by religious instruction. Parochial schools are not the remedy, for they are too few and small now, and in this poor country cannot compete with the public schools anyway. The remedy lies in instruction *in the schools* by priests, and teachers qualified to give instruction in Catholic doctrine. The law allows it; far-sighted government officials desire it. The need is urgent, and the only place we can look to for satisfying it is to the United States.

American priests, not ten or twenty, but a hundred or two hundred, to teach the rudiments of catechism, to develop and put life into laymen's organizations such as the Knights of Columbus, to assist the overburdened parish priests with advice and modern methods, this is the *immediate* need. It is not a permanent body of foreign clergy that is required, but a temporary help. The Filipino people have the faith. Go along the road and see in every nipa house in the most prominent position pictures of our Lord or Our Blessed Mother, or of the Patron Saint of the town; go out into the Provinces during Holy Week and see in every little barrio chapels erected and decorated where the people gather and chant, not the Passion, but the entire life of our Saviour; come to Manila on Holy Thursday and join the throngs of reverent men, women, and children who move in almost unbroken procession along the streets of the Walled City from one beautiful Repository to another in the many churches there, honoring our Lord in the Blessed Sacrament—then say that it is mere emotion and an external show. Perhaps it is; but it is certainly not a sign of apostacy. The Filipino people have the faith, and it seems a stroke of Divine Providence that the public schools are all teaching English to furnish a medium for American teachers to fan the now smoldering spark into a flame again. Until a strong, fundamental *knowledge* of the main truths of their faith has been implanted, a knowledge that will bring forth the natural fruit of strong and numerous vocations to the

priesthood and the religious state, the help of foreign priests will be necessary. It must begin at once, however, for if the present generation is lost, then surely the next one will be, and God knows what will then become of this splendid people.

A religiously inclined, generous, hospitable, intelligent nation is crying for shepherds to break the Bread of Life to it this Holy Week. Its voice seemed whispered along the breezes that stirred the palm branches on last Palm Sunday as we sped back to Manila in the calm of evening. Perhaps the thought of the Sacrifice of the coming Good Friday, made for the souls of *all* men, may wake an echo of that voice in priestly hearts in America and bring a response that will show that that Sacrifice has not been made in vain.

VINCENT L. KENNALLY, S.J.

*Tuesday of Holy Week, 1923.*

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## MARYKNOLL MISSION LETTER. XLI.

I lay in bed last night and made a long meditation. St. Teresa's remark about postures in prayer fits in well here. The Chinese stone pillow and bed planks and paneless ventilation and bobtailed cats outside the door, along with a bright full moon, make meditation of a sort more inviting than sleep. I dare not light the lamp, as that would draw mosquitoes and Christians, and the latter need a rest after talking at me all day. So I used my ten fingers as pointers and marked off the resolutions for the New Year.

They included the building of a girls' school next to the convent—but more of this another time. The index finger pointed to a larger boys' school at Yeungkong to house even the present students, not to mention forty others, and thus relieve our basement of its unnatural dwellers; it should be used for a dispensary and storeroom and reception room, though thirty boys have called it home this past year.

We are a bit proud of this school. It should be the best in this mission, as a model for the rest. It actually is the smallest in size, though perhaps the best disciplined.

A little side thought that may not astonish you as much as it does me, is the fact that our schools are strikingly cheaper than any others in China. I have the statistics both of the

Government and the Protestant schools and, though I have no figures for Catholic schools beyond our few here, I compared the three. We have a larger teaching force than most Protestant schools of the same grade, with consequent increase in salaries; yet the cheapest Protestant school costs more to conduct, while some run into figures four and five times greater than our own. This is exclusive of the $3,000 yearly allowance for a foreign teacher, which many of the Protestant schools must reckon on. This same extravagance extends, I feel sure, to every department of Protestant work in China. Yet we seem to produce equal or better results out of proportion to our inferior resources. We will stick to education for comparison.

Education is our weak point in China; yet we have 172,000 students in our schools. This is only 20,000 less than the combined Protestant enrollment. And this good showing is achieved despite the fact that our buildings and equipment are far inferior. Outside of a dozen exceptions, our school buildings in the interior of China are wretched affairs, while the Protestant school is often the best building in the town. To be concrete: the True Light Presbyterian School here at Yeungkong is a three-story airy building set in a large playground. It is one of the prominent buildings of this small burg. We are near enough to it for invidious comparisons; our buildings are one-story clay dwellings that have been whitewashed and paved and crowded with desks. Notwithstanding this handicap, we have twice as many students and our boys at the recent Interscholastic Meet of all the city schools were complimented by the judges as being the best disciplined of the eleven hundred students present.

Numbers speak louder in China than in America, for it is only the growing generation that has had a modern schooling, so the choice of a school is often left to the boy himself and Chinese boys are surprisingly critical, not as to the prominence of the school in athletics but as to the ability of the teachers.

Some of the reasons given by the boys for their choice of our school are that the fellow students are good boys, that the dormitory is clean, and one even ventured the reason that our discipline and curriculum are the most severe in the city (which is actually a fact, I think). Fathers invariably send their

boys because they are sure the boys will be kept off the streets at night, a result not attained by the government boarding schools.

As far back as two years ago, we told you that we intended enlarging the school and we have persevered in our good intention; but the building of the convent and orphanage have caused a temporary embarrassment and we have postponed the ideal once more. We have rented a house nearby that will take care of this year's overflow.

But I have wandered far afield from my meditation. I could give you actually ten pointers of hope for the future, but I'll spare you them till they are facts.

One was the reopening of the mission at Chap Po. We formerly had a chapel here and two-score Christians, but they died off and their children were not baptized nor instructed and they have dwindled to six. The six confessed and received. They each gave two days' wages for the support of their pastor while with them. They have no commandment in China to support the pastor, but they have a genius for organization and, within an hour of your arrival, they will have levied on each Christian and collected the necessary sum.

This system works well in a small community, as the contributors are sure of a share in the feasting. In larger villages, only a dozen or so have a finger in the pie once it is cooked; so it is pure charity on the part of the less fortunate members. The assignment of "meal tickets" is a science in itself. I and my boy are the only ones who do not have to establish credentials. The Christian whose house you are using; the one who carried your baggage, perhaps only a block or so from the wharf; the one who lends his services as cook during your stay (your own boy loafs on mission trips)—all have a claim on the meals provided for the pastor.

These mission trips are eye-openers to me. I can claim to have discovered a recipe for perennial youth. St. Francis Xavier once warned a merchant that whenever fresh wine should taste like vinegar he would know his end was nigh. These mission trips are just as fresh and interesting to-day as they were last year and the year before and I shall take it as a sign of old age when interest lags. This is really a surprising fact to me for I had looked forward to steady routine

work without the stimulus of novelty, but I had overlooked the truth that a country which even veteran missioners cannot fathom will always be tantalizingly new and inviting. Perhaps too, I had aimed so low in estimating the Chinese that every additional evidence of virtue is refreshing and I want to shout it from the housetops.

It makes one humble and chary of general statements of a derogatory nature; but I must confess, for every wholesale commendation that escapes me I have choked down and stifled hundreds just as laudatory, lest ye put me down a blind man. Some day I am going to champion the cause of general statements, for it is unnatural to admire with restraint. I have been hoping all along some one with less care for public opinion would openly state the thesis that the Chinese are naturally the most advanced race on earth, and I venture the prophecy it would not be so one-sided an argument as opponents might hastily think. I am sometimes sick of posing as a superior white man in the face of contrary evidence. But I see I am off the track once more. It is hard to sit on your bed with the Mass-kit as a desk and be balanced in thought.

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## DIOCESAN RELIGIOUS.

Religious congregations of men or of women whose constitutions have received the official approbation of the Holy See in the form of a *Decretum Laudis* or *Approbationis* are required to make a periodical report to the Sacred Congregation of Religious at Rome, in the manner indicated by the *Quaestionarium* given in another part of this issue of the REVIEW (p. 588). At this writing the *Acta Apostolicae Sedis* has published the Italian and French translations of the original Latin document. An English version appears in Fr. D. G. Lanslot's *Handbook of Canon Law*, and is likely to be issued also in the course of the year by the Roman authorities. Meanwhile we take occasion from the chief topic discussed in the present number of the REVIEW to give an approved translation for the convenience of priests who may be consulted or who have the direction of religious superiors wishing to present their reports in due form to the Roman authorities.

In a later decree (30 November, 1922) the S. Congregation of Religious gives the rules to be observed regarding religious institutes under exclusively diocesan control, that is to say such as are wholly subject to the Ordinary in the matter of approved religious observance and activity, without the official or explicit approbation of the Holy See.

In regard to the founding of such institutes concise rules were laid down in the revised *Normae* issued by the Holy See in the summer of 1921.[1] In the recent decree here referred to under the title *Circa Congregationes Religiosas aut Pias Societates Juris Dioecesani* certain obligations are placed upon the Ordinaries, as indicated in the following paragraphs.

If there are in the diocese any associations of men or women living as religious communities, in the accepted Catholic sense, which have not the explicit approbation of the Holy See (at least by a *Decretum Laudis*), the bishop is to ascertain upon what authority the congregation has been founded, and whether there exists any formal episcopal document of erection; furthermore whether the statutes and constitutions of such congregation have received the explicit approbation of diocesan authority.

In cases where there is no such formal recognition by the diocesan authorities, the Ordinary is directed to issue, if possible, such a document, thereby placing the congregation upon a definitely approved basis, provided the consent of the Holy See has been obtained in the case of those congregations which were established after the *Motu Proprio* of Pius X (16 July, 1906), "De Religiosorum Sodalitatibus nisi consulta Apostolica Sede non instituendis", by which bishops were forbidden to sanction such congregations without previous consultation with Rome.

Where the said institutes, founded in one diocese, have established branch houses active in other dioceses, the Ordinary of the original foundation is to issue the formal decree of recognition only after consulting with the different bishops in whose dioceses the congregation has affiliations.

When there is any doubt on the part of the Ordinary as to the wisdom of issuing a formal approbation, the matter is to be referred to Rome for decision.

[1] Cf. ECCLES. REVIEW, December, 1921, pp. 594 and 611.

The Ordinary in whose diocese the original foundation has its residence accordingly reports to the Sacred Congregation of Religious regarding all diocesan institutes under his jurisdiction, detailing—

1. name or title of the congregation;
2. its object and scope;
3. name of the founder and the conditions of foundation (leges fundationis);
4. decree of erection or recognition;
5. localities in other dioceses where the institute has affiliations;
6. number of houses and of members in each house.

It may happen that a congregation founded in a particular diocese has at the time when the report is made no local centre in the diocese itself. If so, the fact is to be stated to the S. Congregation.

Foundations of new religious communities under diocesan authority are to be made only after consulting the Holy See. If the latter consents, the formal episcopal decree is to be issued, one copy of which shall be given to the superior of the institute to be kept in the archives of the mother house. Another copy is to be preserved in the episcopal chancery. A third copy is to be sent to the S. Congregation of Religious at Rome.

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## RELIGIOUS PROFESSION OF NOVICES AND POSTULANTS AT THE HOUR OF DEATH.

The S. Congregation, by decree of 30 December, 1922, renews and interprets an earlier concession of 10 September, 1912, by which novices or postulants in a religious order are permitted to anticipate the taking of their vows when, according to the judgment of the physician, they are gravely ill so as to be constituted "in articulo mortis". Under such circumstances the superior of the order, or of the community, or of the house, or whoever governs for the time being the community as delegated substitute of the said superiors, may receive the profession of vows from the dying novice or postulant. What is required is

(1) that the patient have actually (canonically) begun the period of his or her novitiate or postulantship;

(2) that the vows be made in the regular form prescribed by the institute outside the case of illness; they are not to be made however with a definite time limit or in perpetuity, but simply without qualification of any stated period;

(3) those who are thus professed are to be informed that they participate in all the indulgences and spiritual privileges attached to the profession, at the hour of death, together with a plenary indulgence in form of a Jubilee.

On the other hand it is to be observed that:

(1) in case the novice or postulant thus prematurely professed, dies intestate, the institute can make no legitimate claims on the inheritance or temporal rights of the deceased;

(2) if the novice or postulant recovers health before the expiration of the novitiate or probationate, he or she is held to be in the same condition as existed before the profession. Hence the candidate remains entirely free to return to the secular condition; and the superiors are equally at liberty to dismiss him or her;

(3) where the vocation continues, the recovered candidate is obliged to complete the full term of the novitiate or postulantship, according to the constitutions of the institute; and

(4) after the completion of this term the profession is made anew, as if for the first time.

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## PARASITES IN AMERICAN RELIGIOUS LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have before me a volume entitled *Our Faults*. It does not deal with the faults of nuns in particular, although it touches many points that affect those who make profession of religious perfection, and has been of use to me in the direction of souls as confessor and as spiritual adviser of religious. Indirectly I am helped by it now to answer the question put to me by the Editor of the ECCLESIASTICAL REVIEW as to what in my estimation are the chief hindrances to the adequate development of the ascetical spirit professed by numerous religious communities in the United States. I am not prepared to write an essay on the subject but give a few thoughts that

may prove a sign-post to those who are disposed to recognize defects within their own precincts. I call these hindrances parasites because they live on healthy bodies and suck out their life blood.

As there are two wings on which the spirit is lifted to overcome the downward tendency of the body and its material attachments, namely reflection and prayer, so the devil, like the bat or the night owl, employs two wings, to sweep the soul into darkness while seeming to soar. These are:

1. A growing and gradually absorbing anxiety to create *material* support and corresponding associations for the work of religious beneficence to which the order or community is devoted.

This anxiety affects all classes of religious in the United States, though not of course in the same degree, nor each separate community, much less every individual member. Some of the enclosed and simply contemplative orders find it difficult to maintain the old system of admission which required a dowry from the applicant, so as to secure permanent support of the individual and the community. The reason of this difficulty is to be found in the democratic and social conditions of America, where the immigrant population and its descendants supply the chief influx to religious life. Even where a family possesses sufficient means, there is a tendency to limit the dowry of any of its members becoming religious, and to divert the surplus to the commercial necessities which are part of organized social life with us, and which take the place of the cultured leisure of the gentry or proprietors in Europe whose children are drawn to a life of enclosed religion.

Is there a remedy for this condition, so far as it hinders the progress of the contemplative life amongst us?

Before answering this question let us cast a glance at the evils, real or assumed, that follow upon the admission of members without dowry and the need of supporting the community by other means, such as industry or alms-questing.

As regards means of industry, we have teaching, manual work, laundry, typing, printing, and the like. The publishing of periodicals usually involves the soliciting of advertisements and the employment of agents or canvassers. These employments entail a certain amount of commerce with the outside

world, and oblige superiors, for lack of personal experience, to place their whole confidence in people of secular education, viewpoint, and interests. It is possible of course to find agents who combine with business tact and talent a thorough appreciation of the spiritual interests they wish to serve. But such agents are rare, however well disposed or conscientious they may be. A thoroughly competent and spiritual-minded superior will no doubt discern, check and regulate a faithful and capable as well as docile intermediary, so as to make the industry of the conventual workers sufficiently profitable to the community without allowing the good name or the devotion to religion on the part of the members to suffer. True sanctity is rarely devoid of the prudence of the serpent in safeguarding the interests of God.

On the other hand the desire to make ends meet, to interest the laborers of the community in the commercial advantages of their industry, to secure the good will of outside clients, or to meet rivalry in the same field, easily begets a concession to the secular spirit which, entering the enclosure, frustrates the original purpose of the founders of the institute, namely whole-souled devotion in the first place to the work of personal sanctification and perfection. Unfortunately those who work from within are not often made aware of the spirit they are fostering, or of the lowering estimate that is being created around them. It is difficult to convince a superior who finds her methods successful, that she is sacrificing the spirit of fervor in her community, which outweighs all temporal advantages. She would plead the necessity of living and supplying the means to live for the family of which she is the appointed head. One must have a wholly supernatural view and absolute trust in God's providence not to succumb willingly to the pressure of nature.

By a subtle contagion the superior's anxiety in temporal matters is caught by the members, who will seek to interest their friends, by talk through the grill and by correspondence, thus cultivating the secular approaches which have an unsuspected power to revive the renounced love of relations and the world.

Nor is it necessary for me here to preach the lesson of absolute renunciation, holy poverty, and trust in the fatherly care

of God, such as inspired our holy founders, Basil, Benedict, Francis, Ignatius, and the heroic women in organized religion who courted humiliation and penury, in order to preserve their vow of poverty. They knew well how to use money when it came to them through the gift of God, unsolicited by the schemes and alluring devices of earthly wisdom. What one misses in superiors who use the modern system of silent partnership in business, is the courage of conviction which they preach by their religious profession of faith and the vow of holy poverty.

2. The second and perhaps the greater danger to religious asceticism as professed in conventual communities in America, is the endeavor to increase the efficiency of the foundation by the addition of numbers. The demand for teachers, nurses, and social workers, in every domain of human industry and religious life, is so pressing that superiors are put to their wits' ends to answer the call from what would seem to be the undoubted expression of God's will.

That bishops and pastors should want religious communities to take over the work which they themselves find it difficult or impossible to do, is quite to be expected. Religious are trained to the service; they are obedient and loyal; they attract the people and above all the younger members of the fold; and, not least, they are less expensive than the professional workers who can be obtained for the same services.

Yielding to these importunings on the part of ecclesiastical superiors, and perhaps also to the temptation which for a time beset so royal and spiritual a nature as David's, namely to count strength in terms of numbers, and to feel the glory of new establishments as if that were the chief guarantee of increased efficiency, superiors are led to widen the avenue of entrance to the convent. The value of a subject is thus estimated not by the motives that guide her actions, but by the gifts of mind, professional aptitude, cleverness, outward behavior, and at times personal appearance. Again a superior may allow a subject to gain entrance and retain her place in a convent from a reluctance to overrule the judgment of the priest who recommended her; or from a desire to please her associations, or through faith in "blue blood" and the relationship it creates for the order.

This is the policy of feeding the body which some mothers adopt for their children. Health foods recommended in the papers, sweetmeats from cousins and aunts, iced cakes and cold drinks that look as well as taste good, these things may swell the dimensions of the body, but they cannot prevent indigestion or premature gout and kidney trouble. More people die of wholesome breakfast foods and sanitary cookies than of hard work and abstinence. So it is with the spiritual life. It thrives on a few things better than on an overloading of good things materially. An abstemious religious somehow attracts the best quality of postulants, whereas a community known to be comfortable silently turns away young aspirants who, in their sincerity wishing to follow religious perfection, look for stricter observance elsewhere.

The chief evil however of aiming at numbers is the fact that it lowers the standard of admission, whence follows a lowering of the common observance of the rule, and what is worse a depreciation (often cynical) of the fidelity which those of higher ideals seek to retain. Their observance and interpretation of the ascetical law of renunciation become a standing reflection, if not reproof, of those who are less fervent. In these conditions a superior who is not strong and stout of heart will yield to the majority rule which confounds the rule of Christ. We forget that " God and one make the strongest majority " at all times.

The admission of religious who lack the sense of the supernatural, and enter a community consciously or unconsciously because it offers them a respectable and permanent field for the use of their natural talents, an apparently comfortable home, desirable associations, and the deference accorded to people wearing a highly honorable habit, with no need of worrying about the future, about doctors' bills and the like when they are ill, with service which they could not possibly secure in the world at any price—is apt not only to introduce into a community low estimates of self-denial and renunciation, but to bring the added inconvenience of outside connexions through relations and friends who seek to widen still more the gateways for their kindred by offering autos, sweetmeats, and pin-money to ease the hard ways of the " poor child ".

These are conditions not so readily found in the old countries where traditions speak for a more or less rigid distinction between the life in a convent and one outside. For one observance of, say the rule of St. Francis, or St. Augustine, or St. Benedict, we have in America twenty different institutes devoted to the same or similar kinds of charitable work, yet each independent of the other and each seeking canonical approbation. Many of them are purely diocesan, even with a common rule approved by the Holy See. In most cases the observance depends almost entirely on the vigilance of the bishop. Individual superiors are permitted for seemingly good reasons to make changes in dress, regulations about studies, prayer, outdoor occupations and though these are eventually to be submitted in the report to the Sacred Congregation at Rome, they have had their effect upon the spirit of the community discipline long before that report can be examined and corrected.

A word before I conclude about the mendicant orders. These are not identical with those whose constitutions oblige the members to derive their support solely from the alms they collect. With us in the United States even the cloistered orders, when they cease to exact a dowry and have to appeal to the public for support, become in a measure mendicant, unless they have a steady industry such as teaching, nursing, and handicrafts, to supply sufficient maintenance. Now the number of such institutes as need not appeal to individual or public charity, is obviously limited. The asking for help is justified when the service given is for the poor and neglected as well as for the well-to-do without discrimination, as in most of our Catholic hospitals, and especially in the case of orphanages and reformatories. But when there is question of cloistered nuns who devote their days, and often nights, to adoration and prayer for the needy and afflicted in every sphere of life, the support must come either from dowries or from voluntary benefactions. I say voluntary benefactions, because, if there be a regulated system of soliciting support for "prayers" or "intentions" by a fixed scale of contributions "for novenas", "triduums", and the like, the suspicion of mercenary eagerness becomes a stumbling-block not only to outsiders, but—and with this phase we are here concerned—to

the members of the community who are made aware that their scale of prayer is a graded ascent, like a ladder to heaven. One sees at times solicitations of alms from monasteries and convents, in return for prayers. A "novena" is offered to some saint, or in honor of some mystery, or at some shrine, with the added legend, "It is customary to offer a dollar (or more) for the support of the order". To say that it is bad taste to make such an offering is perhaps to provoke the argument that priests and especially religious priests ask for money in the form of Mass stipends. I answer that the priestly service in such cases is more or less a necessity of religion and implies some expense, apart from the act of prayer and the necessity of earning a living. Where it is asked merely to support a priest for the purpose of praying, the appeal, if made in the above form, is equally in bad taste and suggests the desire of temporal expansion to the detriment of the ascetical spirit which the member professes. In all such cases the attraction of religion should be wholly spontaneous.

EXCELSIOR.

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## "MY BOOK CASE SERIES."

"My Book Case Series", a publisher's project to issue a Catholic library of "One Hundred Standard Books", strikes one at first sight as coming from an enterprising bookseller. This trading aspect of the undertaking need not however lessen the quality of the output. On the contrary, publishers who exercise good judgment, and who have the means to make up a judicious list of books for the careful reader, are promoters of literary art and of the moral good effected thereby, only second to the authors whom they sponsor and encourage. Father Reville's name, as Associate Editor of *America*, will give confidence in the wisdom that guides the choice of this proposed series of one hundred volumes, though the announcement that this is an attempt "made for the first time in the history of Catholic literature in America" sounds a bit charlatanic, especially when we remember that one may easily discover a hundred standard books selected by the Catholic teachers of literature in our convents, colleges, sodality libraries, and in many other institutions where good reading

is held to be part of educational training. For the rest, the prospectus from which we take our information is well calculated to further the success of the venture.

While the idea of selecting one hundred good books for general distribution at one dollar a volume is excellent, it would be unfair to the average reader to blink the fact that it can hardly be carried out with satisfaction. Our modern system of copyright is one hindrance that comes to mind. A standard collection of volumes covering doctrine, history, science, biography, literature, and fiction, should be a series that is not handicapped by economy in selection and manufacture. With those who really value literature as a means of popular education the cost of the book is secondary to the excellence of its contents and its practical usefulness. It is an exceptional case where ambition to read and poverty with lack of opportunity to borrow are so closely allied as to prevent the obtaining or reading of the best that can be offered in Catholic literature.

Hence, however admirable in some respects the project in question may be, it faces a *prima facie* difficulty in making the proposed series representative or timely or acceptable. Not to speak of the fields of history and science, which demand the most modern scholarship, it may be safely affirmed that books like Father Faber's *The Creator and the Creature*, the first of the series announced, are hardly read with the relish with which they were received twenty or even seventy years ago when first published. Excellent as are the imagery, style, and theology which made such books popular in their day and generation, their value has been superseded by other works of more immediate appeal, in more modern form. The younger people, and those of an older year who have kept pace with advance in theological and literary expression, prefer a book by Father Martindale or Father Garesché on kindred subjects, just as they prefer a novel about medieval conditions by Miss Enid Dinnis to one by Water Scott. The best modern books are copyrighted, so that the selection of a hundred "one dollar" books is practically restricted to works that are either out of print, or to others whose publishers find them unprofitable at the original published price. This is a serious limitation.

Among the books devotional, apologetic and historical promised in the series, occur those by Silvio Pellico, Bossuet, Scupoli, Bougaud. We have no hesitation in saying that these writers will hardly attract the majority of readers to-day, not even among the clergy conversant with their fame; much less will they draw those to whom even the names are comparatively strange. Of recent writers in "literature and fiction" the prospectus mentions some highly respectable names, but their best books will scarcely be available for this series "rich in promise". Some books will indeed never lose their influence on the individual. They are of the spiritual type, like the Gospels, Thomas à Kempis, the Christian Fathers. That realm of special appeal is not dependent on literary form, but rather on its affecting the deep longing after truth and virtue which lies in every heart and for which half a dozen books will serve the individual's need and appetite. A collection of one hundred books on science, history, letters, requires other qualities to make them read than their service to a generation that is past, so far as intellectual outlook and attractive presentation of truth are concerned.

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## THE PRIEST'S PERSONAL INFLUENCE AS CONFESSOR.

Among the "contest letters" received by *The Queen's Work* in answer to the question "What person has had the greatest influence on my life?" the following which we print here at the suggestion of the editor will be of interest to our readers.

What person has had the greatest influence on my life?—My confessor has influenced me more than anyone else. Certainly it has been through his kind efforts and untiring zeal that has brought peace and contentment, that has influenced me to receive Communion daily and to assist at daily Mass, that has encouraged me to take up corporal and spiritual works of mercy, to meet the daily trials and crosses of life cheerfully, to do the little things faithfully; who has listened, advised and consoled me week after week, no matter how tired he might be or how many people he had still to hear that night. No, I can never forget what a change he has brought into my life. It used to seem as though the days just passed away with nothing done for God; now at nighttime I can look back on the day passed and feel that by assisting at Mass and receiving Communion

I have pleased God in the best way even if I haven't done anything else for Him.

I haven't found all confessors to be the help to me that this one has been. I sometimes think that some of them don't realize what an opportunity they have in the confessional for influencing people. I know it must be a very hard task to hear so many people and to give each a kind of personal attention.

I have been to missions where the first part of the week was spent in preaching sermons that had an effect on you for good. You would make up your mind to open up your heart to the confessor. Perhaps you had waited for a long time planning on some such opportunity when, just about that time, a sermon would be preached on what not to tell in confession, how to condense it, not to tell anything not strictly needed, to make it as short as possible. And again I have heard a missionary preaching on confession tell you to open up your heart to your confessor and tell him everything that troubles you, no matter if it's not a sin, that he will try and help you anyway. Which of these will have the greatest influence for good? In my mind it is not hard to decide.

A confessor should not be chosen at haphazard. Some one might be better for this penitent; another, for some one else. First pray that you may find a confessor that is best for you; then go to him regularly. It is hard to make spiritual progress going to a different priest each time.

In my own case, when everything looked hopeless, when I was on the verge of despair, I had recourse to Our Lady and made a novena to her that she would help me find some one that would understand. My prayer was answered; and even if the time comes that I may have to choose another confessor, his influence will always remain.

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## THE MISSION MYTH.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article in the May number on "A Mission Myth" caused me to get out my account books and do some figuring. The writer, seeking a reason why our people do not give more generously to the missions, suggests that it lies in the fact that the upkeep of a Catholic parish is high. Non-Catholics are able to do more because their current expenses are less. Let me offer a further thought.

Looking over my books I find that the collections taken up in my parish, which with no missions attached consists of

thirty-five families, coal miners for the most part, and some farmers, have been as follows:

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| Indians and Negroes | $21.15 |
| Holy Father | 17.57 |
| Holy Places in Palestine | 9.68 |
| Seminary | 42.00 |
| Catholic University | 25.00 |
| Orphans | 51.00 |
| Destitute of Europe | 28.01 |
| Recently to assist in carrying the Oregon School case before the Supreme Court | 25.50 |
| Total | $219.91 |

Add to this our Diocesan Home and Foreign Mission Society, of which nearly all my people are members paying annual dues; then take the various mission magazines to which they subscribe, and I feel safe in saying that these miners and farmers, living for a great part in log houses, besides keeping up a beautiful little country church, send from $275 to $300.00 out of the parish—about $8.00 per family.

Nor is this an extreme instance. Every parish in this diocese is probably doing as much. Perhaps this fact will modify the praise given to a Protestant congregation of a hundred or a hundred and twenty-five families because it manages to contribute $259.92 for "outside" purposes.

There is nothing wrong with our Catholic people when it comes to giving. For the most part their generosity is limited only by their means. They are carrying a tremendous burden and doing it manfully. They are not sitting back using the "Mission Myth" as an excuse. They are sending their sons, their daughters, their prayers, and their money into the mission fields—God bless them!

OTTO GUENTHER.

## NON-CATHOLIC MARRIAGES.

*Qu.* Please give a plain explanation of what constitutes a Protestant or non-Catholic marriage in the eyes of the Church. In other words, what is the difference of a marriage between two baptized Protestants and two unbaptized non-Catholics? If you were to hear what I have heard on this subject among our clergy you would be surprised. Ignorance in these quarters is a serious matter, and you will do some good if you answer the query.

*Resp.* Marriages of unbaptized persons have at all times been considered valid by the Church, provided they are not rendered invalid by an impediment of the natural or civil law.

Baptized persons, however, are subject to the discipline of the Church. The Church may dispense them from certain requirements which are not of divine or natural law. Hence we have a difference in legislation with regard to the validity of their marriages, which sometimes causes confusion.

The *Ne temere* decree exempted all who were not baptized in the Catholic Church (i. e. all who were born or reared as Protestants whether baptized or not) from the form of marriage prescribed for Catholics. It did not, however, exempt them from the impediment of disparity of cult, and hence up to 19 May, 1918, a marriage between a baptized Protestant and an unbaptized person was valid with regard to the impediment of clandestinity, but was invalid because of the impediment of disparity of cult.

Canon 1070 § 1 restricts the impediment of disparity of cult to marriages between persons unbaptized and persons who have been baptized in the Catholic Church, thus exempting from the impediment baptized Protestants who marry unbaptized persons. Marriages between baptized and unbaptized Protestants contracted before 19 May, 1918, must be considered invalid; after that date, they must be considered as valid.

# Ecclesiastical Library Table.

## RECENT PHILOSOPHICAL LITERATURE.

However diversified and opposed to one another the tendencies of modern speculation may seem to be, there can be discerned underlying them a common orientation, which differentiates recent philosophy very neatly from that of the ages of faith and gives it its specific character. This dominating drift that pervades modern thought is the endeavor to account for the world by causes that lie within the actual range of human experience and to establish the value of human existence without any reference to extra-mundane factors. It may not be advisable to trust too readily to labels; yet we think that modern philosophy may aptly be described as tending more and more toward secularization and complete emancipation from religious ideas. The beautiful accord that once existed between philosophy and religion has disappeared and given way to indifference, if not to downright hostility.[1]

**General Character of Modern Philosophy.** Father F. Klimke, S.J., gives an excellent and comprehensive enumeration of the distinctive properties of modern philosophy which it will be very illuminating and instructive to rehearse.[2] The philosophy of the nineteenth century, of which the philosophy of to-day is but the legitimate offspring, is, according to the keen analysis of the learned Jesuit, based on empiricism. Its chief instruments are observation and induction. In everything reason must have the last and final word. This leads logically to individualism, phenomenalism, and relativism, from which there is only one step to humanism and pragmatism. Drifting farther away from its original moorings, philosophy is caught in eddies and crosscurrents and rapidly carried to biologism, activism, intuitionism, and other anti-intellectualistic theories.[3]

[1] Cf. Maurice DeWulf, *Philosophy and Civilization in the Middle Ages;* Princeton, University Press; 1922. Idem, *Mediæval Philosophy;* Cambridge, Harvard University Press; 1922. Though the author of these two volumes rightly denies that philosophy in the middle ages was enslaved by theology, he readily admits that there obtained between the two most intimate and friendly relations.

[2] Quae sit natura et indoles philosophiae recentis, in *Gregorianum,* Mense Martio 1923, Romae.

[3] The following passages give the gist of the scholarly essay. "Ita sub

A similar verdict concerning modern philosophy comes from a very different source and, thus, strongly reinforces the view given above. "Genuine philosophical interests and vital religion," writes Professor Edward L. Schraub, "are both notably foreign to those phases of our civilization which we ordinarily distinguish as modern. We are eager in the quest for knowledge and its application but, generally speaking, we exhibit little concern for wisdom. And, in our relentless pursuit of comfort and of power, the fear of the Lord, so aptly described as the beginning of wisdom, has all but vanished from our midst. We are diligent in labor, but scarcely faithful in worship; large in works, but little in faith. Tools are preferred to meanings, and an impetus toward expansion is stunting spiritual aspiration and thwarting the cultivation of a deeply significant and harmonious life." [4]

diversis respectibus homo factus est magis magisque dominus naturae, cuius secreta ope scientiae et industriae detegit proprioque subicit usui. Quae nova, si cum antiquiore comparatur, hominis ad naturam habitudo non potuit carere sequelis pro ipsa philosophia et toto modo universum considerandi. Etenim ex toto occupatus novis in dies detectionibus, commercio et lucro homo magis magisque neglegebat mundum aeternum et vitam post mortem, et totum studium suum in mundum empiricum convertit. Hinc autem ortus est ille quem dicerem nisus intramundanus et terrenus in toto modo concipiendi et disponendi vitam suam, qui nisus inde a saeculo XV usque ad nostra tempora crevit." "Ita in toto fere philosophiae campo apparet spreto intellectus genuino valore quendam voluntarismum, pragmatismum, activismum, moralismum praevalere. Quae theoriae omnes id habent commune, quod momentum rationalis cognitionis extenuant et neglegunt, ut primas partes non solum in vita practica, morali et religiosa, sed etiam in philosophia elementis irrationalibus voluntatis, affectus, sentimenti, intuitionis cuiusdam tribuant." "Vix ullus progressus notabilis videtur haberi in ontologia seu metaphysica generali, nisi dicatur continuam pugnam cum doctrinis antimetaphysicis scepticismi, criticismi, positivismi ad conceptus et argumenta diligentius evolvenda contulisse." "Sic concludendum videtur progressum potius haberi in singulis inquisitionibus et disciplinis philosophicis, quam in tota synthesi philosophica. Recens philosophia creavit quidem magna, ingeniosa et audacia systemata, sed eis magis constructio systematica quam veritas objectiva erat cordi; hinc quo rigidius synthesis formabatur, eo magis ab objectiva realitate deviabat. Ut totum verbo complectar: historia philosophiae etiam recentis docet philosophiam, sicut e religione traxit originem, per religionem nutrita uberrimos creavit fructus, a religione regressa funestos parturivit errores, iterum ad religionem redire debere, ut nomen sapientiae denuo valeat mereri."

[4] Spirit Militant and Spirit Harmonious, in *The Philosophical Review*, March, 1923. The line of argument pursued by the author will become manifest from the following quotations: "It is significant that at the very outset of our era human life lost its anchorage. Temporalism and creationism are the vogue of the day. Rapid changes in the spheres of knowledge, technique and social life, accompanied by enormous accessions of man's power over his environment and over himself, led to the secularization of the modern spirit. Science brought into the foreground the conception of nature as a self-contained and independent system. Not strangely this system came to be widely regarded

**Anti-Intellectualistic Tendencies.** One of the characteristics of modern philosophy is its fundamental irrationalism, manifesting itself in positivism, pragmatism, intuitionism, and a general distrust of reason and logical procedure. This tendency, sometimes shot through with a vague kind of mysticism and a predilection for Oriental thought, is reflected in the works of R. Mueller-Freienfels,[5] Julius Schultz,[6] Oswald Spengler,[7] Karin Stephen,[8] S. K. Maitra,[9] John Dewey[10] and René Berthelot.[11]

These anti-intellectualistic tendencies in the milder form of a resigned scepticism or a buoyant voluntarism crop out frequently in our various philosophical periodicals. Reason as a means to reach objective reality has been irretrievably discredited with the modern thinker who is persuaded that with

as wholly encompassing the life and interests of mankind. The appearance of man was explained in terms of struggle, and his history was said to consist in efforts to improve his status by acquiring greater control over the various elements constituting his environment and thus affecting his security and well-being. Thus the emphasis was shifted from possession to endeavor; from worship to work; from a sense of belonging to a wider order of reality and sharing in its life and spirit to a concern for remoulding the world wherever it thwarted desire. Man came to be conceived as a strictly finite center of life utilizing all its capacities, whether physical or psychical, for self-conservation and for an improved status, and thus for the reconstruction of his world. Because of this identity of function and meaning on the part of the physical and the psychical, these in the course of time readily became identified. The rise of glorified naturalisms was followed by new expressions of materialism. On the other hand, the possibilities of improving the conditions of personal and social life conspired with other factors to usher in a new humanitarianism." By a comparison of these two sets of quotations it will appear that the agreement between Father Klimke and Professor Schraub anent the nature of modern philosophy is very striking.

[5] *Irrationalismus.* Umrisse einer Erkenntnislehre. Leipzig, 1922.

[6] *Die Philosophie am Scheidewege.* Die Antinomie im Werten und Denken; Leipzig, 1922.

[7] *Der Untergang des Abendlandes;* Leipzig. In an extended criticism of Spengler's theories, Dr. Emil Spiess says: "The terminology of Spengler is a clear indication of how vague the images are that are conjured up by intuition." Cf. *Divus Thomas,* February, 1923, Freiburg.

[8] *The Misuse of the Mind.* With a prefatory letter by Henri Bergson. London, Kegan Paul, Trench, Trubner & Co.; 1922.

[9] *The Neo-Romantic Movement in Contemporary Philosophy.* Calcutta, The Book Company, 1922. The author brings together the different types of modern anti-intellectualism, including Nietzsche and Chamberlain.

[10] *Human Nature and Conduct.* New York, Henry Holt & Co. The book champions a very thoroughgoing meliorism and demands for human nature a plasticity which in reality it does not possess.

[11] *Un Romantisme utilitaire.* Étude sur le mouvement pragmatiste. Tome III. Le Pragmatisme religieux chez William James et chez les catholiques modernistes. Paris, Félix Alcan, 1922. The book contains a critical study of the pragmatist movement.

respect to the structure of reality we have nothing but plausible guesses and working approximations.[12]

In this connexion we call attention to a very penetrating article by Father A. Inauen, S.J., who points out that the famous intuition of the ego, upon which the whole philosophy of Bergson [13] rests, is, as a matter of fact, an illusion due to a confusion by which the observer may readily be deceived. It is well known that Bergson claims that introspection reveals the self as a dynamic and striving core.[14] Now this is contrary both to the unanimous conviction of mankind as also to the actual observations of experimental psychology. How then can Bergson lapse into this strange self deception? Father Inauen's ingenious explanation is that Bergson has taken the tension which accompanies every act of attention and which, of course, would also attend the act of introspection for the essence of the ego itself. If this could be clearly demonstrated it would be a deathblow to the whole system of the *Evolution créatrice* and would consign the famous *élan vital* to the lumber-room of human errors.

More concerning the anti-intellectualistic nature of modern thought may be found in the following works: Fr. Kiefl,

[12] Thus Dr. J. S. Mackenzie writes: "There is certainly a sense in which a moderate agnosticism, or even a moderate pragmatism, is our most reasonable attitude. About many of the ultimate problems of the universe, I suspect that most of us must still be prepared to say ignoramus, and perhaps even ignorabimus; and must be satisfied with those hypotheses that appear at present to work." ("The Idea of Creation", in *The Hibbert Journal*, Jan. 1923.) This sentiment is echoed by Prof. George H. Mead when he says concerning the destiny of man: "He does not know what the solution will be, but he does know the method of the solution. We, none of us, know where we are going, but we do know that we are on the way." ("Scientific Method and the Moral Sciences", in *The International Journal of Ethics*, April, 1923.) Similarly Prof. Norman Boardman: "That there is nothing fundamental is now regarded as such a truism that fundamentals have ceased to have even respectable standing in the sphere of enlightened action. . . . If there is any one thing that the study of ethics teaches us it is that the quest for the Ultimate Good is more or less of a wild goose chase." ("The Rôle of the Fundamental", in *The International Journal of Ethics*, Jan. 1923.)

[13] Bergsons Ich-Intuition, in *Gregorianum*, Mense Decembri 1922, Romae. The author sums up his conclusions in Latin: "Id, quod Bergson falso accipit pro ego, potius videtur esse circumstantia aliqua constanter connexa cum actu intuitionis, scilicet sentimentum intentionis virium et tensionis musculorum. . . . . Huiusmodi proprii ego intuitiva perceptio, deceptionis tam suspecta, est clavis totius metaphysicae Bergsonianae."

[14] "There is one reality, at least, which we all seize from within, by intuition and not by simple analysis. It is our own personality in its flowing through time—our self which endures. . . . There is, beneath these sharply-cut crystals and this frozen surface, a continuous flux which is not comparable to any flux I have ever seen." *An Introduction to Metaphysics;* translated by T. E. Hulme. New York, G. P. Putnam's Sons.

*Katholische Weltanschauung und modernes Denken* (Muenchen, Koesel, 1922); H. Rickert, *Die Philosophie des Lebens*; Darstellung und Kritik der philosophischen Modestroemungen unserer Zeit (Tuebingen, 1920); Alfred Fouillée, *Le Moralisme de Kant et l'Amoralisme contemporain* (Paris, 1905) [15] and J. Alexander Gunn, M.A., Ph.D., *Modern French Philosophy*: A Study of the Development since Comte (New York, Dodd, Mead and Company, 1922).[16]

**Psychology.** The output in this department of philosophy is, as usual, very generous. We mention: William McDougal, *Outline of Psychology* (New York, Charles Scribner's Sons, 1923); [17] idem. *The General Problems of Psychology* (New

[15] The writer gives this verdict with regard to modern ethical teaching: "La situation morale est devenue beaucoup plus grave et plus aigüe; je ne parle pas seulement au point de vue pratique, mais surtout au point de vue théorique. J'ai lu avec le plus grand soin, pour m'éclairer sur ces hautes questions, ce que mes contemporains ont écrit dans les sens les plus divers et les plus contradictoires. J'ai essayé de me faire en quelque sort une opinion sur toutes les opinions. Faut-il le dire? J'ai trouvé dans le domaine moral un tel désarroi d'idées et de passions, un tel conflit de partis pris également extrêmes, une telle absence de méthode vraiment scientifique, même chez eux qui se réclament de la science, qu'il m'a paru indispensable de mettre en lumière ce qu'on pourrait appeler la sophistique morale contemporaine."

[16] Dr. Gunn tries to defend French Philosophy against the charge of anti-intellectualism. Among other things he says: "It would be erroneous to regard Bergson's intuitional philosophy as typical of all contemporary French thought. Following Renouvier, Fouillée and Boutroux, there prevail currents of a more intellectualist or rationalist type, to which we are, perhaps, too close to see in true and historical perspective. . . . One word of warning must be uttered against those who declare that the tendency of French thought is in the direction of anti-intellectualism. Such a declaration rests on a misunderstanding. It is based upon a doctrine of Reason which belongs to the eighteenth century. The severe rationalism of that period was mischievous in that it rested upon a one-sided view of human nature, on a narrow interpretation of Reason which gave it only a logical and almost mathematical significance. To the Greeks, whom the French represent in the modern world, the term Nous meant more than this—it meant an intelligible harmony. We would do wrong to look upon the most recent developments in France as being anti-rational; they are but a revolt against the narrow view of Reason, and they constitute an attempt to present to the modern world a conception akin to that of the Greeks. Human reason is much more than a purely logical faculty, and it is this endeavor to relate all problems to life itself with its pulsing throb, which represents the real attitude of the French mind." Whether this argument will satisfy the reader we do not know; to us it seems, however, that the author admits the charge in spite of his ardent defense. That only confirms impressions which we have previously gained and which are to the effect that a large portion of French philosophy is vitiated by voluntarism, which is a species of irrationalism.

[17] Professor McDougal is strongly opposed to behaviorism and to any mechanical mosaic psychology that tries to explain the psychic life by atoms of sensation, particles of mind-dust or anything of that kind. He himself makes very much of the instinctive endowment of man, but he unnecessarily multiplies these original instincts. The polemic of Dr. McDougal is very effective and telling and he has no difficulty in showing the inconsistencies and errors of his adversaries. But his own position is also open to severe criticism. This position he defines himself: "The main thesis of this book is that in every case the motive, when truly assigned, will be found to be some instinctive impulse

York, The University Press, 1922); Robert Chenault Givler, *Psychology*; The Science of Human Behavior (New York, Harper and Brothers, 1922); James Bisset Pratt, *Matter and Spirit* (New York, The Macmillan Company, 1922); John P. Watson, *Behavior*: An Introduction to Comparative Psychology (New York, H. Holt and Company); J. Varendonck, *The Evolution of the Conscious Faculties* (New York, The Macmillan Company); idem. *The Psychology of Day-Dreams*; James Clark McKerrow, *The Appearance of Mind* (New York, Longmans, Green and Co.); Burtis Burr Breese, *Psychology* (New York, Scribner's Sons); S. S. Colom & W. C. Bagley, *Human Behavior* (New York, The Macmillan Company, 1922); Violet M. Firth, *The Machinery of the Mind* (New York, Dodd, Mead and Company, 1922); Otto Klem, *A History of Psychology*; translated by E. C. Wilm & R. Prutner (New York, Scribner's Sons) and Fr. Giese, *Psychologisches Woerterbuch* (Leipzig, Teubner, 1921). One or the other of the readers may be interested in Leslie Schon, *The Psychology of Golf* (Boston, Small, Maynard & Co.).

**American Philosophy in Europe.** American thought is beginning to receive due recognition in the old world. A recent issue, December, 1922, of the *Revue de Métaphysique et de Morale* was entirely devoted to American speculation. It contained the following articles: J. R. Angell, La Psychologie aux Etats-Unis; J. M. Baldwin, L'aboutissement de la médiation logique: l'intuition; J. Dewey, Le développement du pragmatisme américain; W. E. Hocking, Les principes de la méthode en philosophie religieuse; R. B. Perry, La conscience américaine; S. P. Sherman, Mouvements contemporains et tradition lit-

or some conjunction of two or more such impulses. Hence, as I have written elsewhere, the instincts are the prime movers of all human activity; by the conative or impulsive force of some instinct, every train of thought, however cold and passionless it may seem, is borne along towards its end, and every bodily activity is initiated and sustained. The instinctive impulses determine the ends of all activities and supply the driving power by which all mental activities are sustained; and all the complex intellectual apparatus of the most highly developed mind is but the instrument by which these impulses seek their satisfactions, while pleasure and pain do but serve to guide them in their choice of the means. Take away these instinctive dispositions, with their powerful impulses, and the organism would become incapable of activity of any kind; it would lie inert and motionless, like a wonderful clockwork whose mainspring had been removed or a steam-engine whose fires had been drawn. These impulses are the mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will" (p. 218). Now, of course, this theory is in part true; but it is not adequate; it does not cover all the factors of the psychic life and it is totally insufficient to explain the higher reaches of the mind.

téraire aux Etats-Unis; E. G. Spaulding, Les sciences de la nature en Amérique; W. M. Urban, La critique esthétique et la philosophie en Amérique. It may be hoped that American ideas will fertilize European thought and give it a more pronounced direction toward the concrete and the practical.

**The Philosopher's Ideal.** What the modern philosopher ought to be is set forth very beautifully by Professor Charles E. Hooper whose sentiments in this matter we thoroughly share. "The seeker of truth or philosopher in the Socratic sense," he writes, "is one who not only perceives, thinks, feels, and wills as all men do, but has the knowledge-interest highly developed in himself. He knows that, except in regard to a few familiar things, true knowledge is not easily come by. He therefore recognizes an intellectual obligation in the careful formation of opinions which will bear the severest and shrewdest criticism, where the man in the street is well content to be scrupulous only about moral obligations. Persons without the knowledge-interest may feel the need of telling, or at least of not denying, the truth in regard to particular facts which they privately know, but this moral truthfulness does not prevent them from pretending to know all sorts of sacred dogmas, popular superstitions, idle rumors, unworkable theories and wrong valuations in life and politics. It never occurs to them that observation, reflection, and reasoning are serious duties, or that easy credulity and dogmatism are serious faults. On the other hand, the philosopher, as epistemologist, which he primarily is, feels it a duty to observe, both outwardly and inwardly, and reflect on his own observations, to seek the most reliable sources of information which he cannot personally verify, to harmonize new knowledge with old, to have sufficient evidence for what he believes, and to be logically consistent in stating it. He is not satisfied with any mere authoritative dogmas or any facile guesses at truth, and is ready to modify his own opinions when reason for so doing appears. Philosophy, like any science, must have truth, and not mere utility—still less mere formality—as its ideal." [18] Intellectual honesty is the fundamental virtue of the philosopher. If it were more common, there would be a better chance of mutual understanding and the present confusion of tongues in the realm of philosophy would cease.

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[18] "A Realistic Outlook", in *The Philosophical Review*, January, 1923.

# Criticisms and Notes.

THE RULE OF ST. BENEDICT. A Commentary by the Right Rev. Dom Paul Delatte, Abbot of Solesmes and Superior General of the Congregation of the Benedictines of France. Translated by Dom Justin McCann, Monk of Ampleforth. New York, Cincinnati, Chicago: Benziger Bros. 1921. Pp. 508.

LES MYSTIQUES BENEDICTINS DES ORIGINES AU XIII SIECLE. Par Dom Besse. Paris: P. Lethielleux; Desclée, de Brouwer et Cie. Abbaye de Maredsous. 1922. Pp. 289.

UNE JOURNEE CHEZ LES MOINES. Abbaye de Maredsous. Paris: Desclée, de Brouwer et Cie; P. Lethielleux. 1922. Pp. 143.

THE EARLY FRANCISCANS AND JESUITS. A Study in Contrasts. By Arthur S. B. Freer, M.A., Vicar of Gussage All Saints. London: Society for Promoting Christian Knowledge; New York and Toronto: The Macmillan Co. 1922.

THE JESUITS: 1534-1921. A History of the Society of Jesus from its foundation to the present time. By Thomas J. Campbell, S.J. New York: The Encyclopedia Press. Pp. 913.

ANFAENGE DER DEUTSCHEN PROVINZ DER NEU-ERSTANDENEN GESELLSCHAFT JESU, und ihr Wirken in der Schweitz, 1805-1847. Von Otto Pfuelf, S.J. Freiburg im Breisgau: B. Herder (St. Louis, Mo.: B. Herder Book Co.). 1922. Pp. 522.

LA COMPAGNIE DE JESUS EN FRANCE. Histoire d'un Siecle. 1814-1914. Par Joseph Burnichon, S.J. Tome Quatrieme: 1860-1880. Paris: Gabriel Beauchesne. 1922. Pp. 706.

THE JESUIT DIRECTORY. Edited by D. H. Thompson, S.J. 1923. London: The Manresa Press. Pp. 190.

JESUITENKALENDER FUER 1923. Eine Erinnerungsgabe an die dritte Jahrhundert feier der Heiligsprechung von Ignatius Loyola und Franz Xaver. 1922-1923. Joseph Habbel: Regensburg.

Those who long to fulfil the divine precept "Thou shalt love the Lord thy God above all things", seek a school which teaches the rule that steadies them in the observance of it by the discipline of obedience. St. Benedict was not the first to establish such a school after the manner of Christ, since the early bishops, such as Basil in

the East and Augustine in the West, deemed stability impossible, even among their clergy, without a fixed rule of life. But Benedict became the recognized first organizer of the religious community, in which the service of God was to be the chief consideration under all conditions. "Operi Dei nihil praeponatur" was the guiding principle, which later became the device of the order. "U. I. O. G. D.", i. e. "Ut in omnibus glorificetur Deus", was the maxim, which with St. Ignatius of Loyola assumed the form "O. A. M. D. G.". To this formula all manner of activity was to be bent—science, literature, art, manual work, school, pastoral care of souls, missionary enterprise. None of these things was such as could not be turned to the service and glory of God. If in time the genius of a leader singled out wholesouled devotion to some particular work, so as to introduce modifications of the daily observances to suit time or place or individual needs, the spirit of the rule was still preserved. Camalduli, Cistercian, Celestine, or whatever title might be given to the group of men and women who had dedicated themselves to "servitium Dominicum", they all followed the Benedictine rule. For centuries the members claimed a common father in the superior of Monte Cassino. Their union with the Holy See was assured from the first by the profession of the holy founder; and one of the earliest popes, Gregory, was a Benedictine monk who not only established his brethren of old at Monte Celio, but sent them abroad, with Augustine, to establish the Church in England.

In course of time the order spread, so that concentration of government became more difficult. At the beginning of the tenth century we find two great centres, with distinct individuality, since Monte Cassino recognized the "Consuetudines" of Cluny, under such masters as Odo, Odilo, Hugo, and others. With the fifteenth century territorial organization became the norm. Thenceforth the French and the English Benedictines developed characteristics which have been maintained to our time. Since the suppression of the religious orders in France, England has given hospitality to the Solesmes monks as to other French communities and caused something of the genius of Dom Guéranger to permeate ecclesiastical life abroad, especially in the sphere of liturgical chant.

Dom McCann's exposition of the Benedictine Rule is taken from the French, and thus represents some diversity of discipline and custom when compared with that of the English and American Congregations. But the purpose of publishing Dom Delatte's commentary is to give the student of monasticism a true insight into the Rule itself, of which we had some time back an English version by Abbot Hunter Blair. What our author does for us is to analyze and explain the ancient Benedictine observance in the light of

reason, positive divine law, history, and individual temperament. He not only recalls the monastic ideal, as set forth in the original French, but adapts, takes account of the new Code of Canon Law where it concerns religious life, and aids us in the understanding of what constitutes the aim at monastic perfection in every phase of its institutional development. To the priest, secular or regular, it is a source of light and direction in the work of personal sanctification, or the guidance of others to it. Such chapters as "How to say the Divine Office", "Of the Sick Brethren", "Of how the Work of God is to be done", "Of the Abbot's Table", "Of the Workmen in the Community"—all of which indicate discernment in the art of spirtual guidance, and in the manner of governing men—are of permanent and all-sided value, under any circumstances in which he may be engaged in the care of souls.

Harmonizing with this interpretation of Benedictine rule we have a volume of biographical sketches of great Benedictines. These fruits of the holy rule from the beginning of its observance down to the thirteenth century are fine illustrations of that mystic science of contemplation which became an absorbing light in not only St. Benedict himself but in such abiding influences of personality as are represented by St. Gregory the Great, St. Anselm, St. Bernard, St. Hildegarde, St. Elizabeth of Schoenau, St. Gertrude, and St. Melchtilde. *Les Mystiques* forms the sixth volume of the series known as "Collection *Pax*". Among other interesting chapters it contains one on the Abbey of Cluny. A further insight into individual monastic life among the Benedictines is given through *Une Journée chez les Moines* which takes us to Maredsous, St. André les Bruges, Einsiedeln, Maria Laach, Mont St. Michel, and other famous shrines of Benedictine tradition. The volume is enhanced by many good illustrations. A book which sketches the inner life as well as the history of the Benedictine Order and especially its more recent labors in the field of education comes likewise from a French source, and is adapted for the English reader. It is Dom Bruno Destrée's *History of the Benedictine Order* by a member of the Princethorpe community, with a preface by Dom Bede Camm.

Whilst we have no new work on St. Francis and his order under present review (although the monks of Quaracchi are continually doing excellent research work in this line), a somewhat novel presentation of the religious life of the early *Franciscans in Italy and in England* appears among the studies in Church History published under the auspices of the Society for Promoting Christian Knowledge, in conjunction with a sketch of the Order of St. Ignatius, under the caption *The Early Franciscans and Jesuits — A Study in*

*Contrasts.* The author, the Protestant Vicar of Gussage All Saints, sketches for us the story of St. Francis, his foundation, the difficulties of the order under Fr. Elias of Cortona, its subsequent development, notably in England under Grosseteste, with the outstanding figures of Adam Marsh and Roger Bacon. Altogether the writer speaks of St. Francis and the Franciscans quite sympathetically, and with the purpose of making the romantic figure of the Seraphic Saint a type of medieval democracy which it were well to imitate in our own day. But the author's professed and chief purpose is to establish a direct contrast between St. Francis, "the friend of all men, free from the trammels of conventionality, incarnating the spirit of humility and brotherly love", with Saint Ignatius of Loyola, "admirable in his fervent search for truth, but deteriorating under the hardening impact of autocracy and success. Determined at all costs to save a falling Church, he combined the narrow outlook of a militant churchman with the unscrupulous methods of Machiavellian statesmanship. . . . His morality was elastic in the extreme when the end to be gained was the acquisition of power. Had he been succeeded, as was his intention, by Francis Xavier, the fortunes of his Society might have been strangely different, and nearer to the ethos of Gospel perfection; but in the hands of Lainez and Aquaviva it assumed a more worldly tone with the sinister results familiar to the student of history" (Preface).

One is at first somewhat surprised that this sort of "study" should have got into the list of the publications of the "Society for Promoting Christian Knowledge". But the instance is not an isolated one and is explicable by the fact that the Society promotes Christian knowledge mainly from Protestant aspects. This protest against the Jesuits, under the plea of an historical review and psychical analysis, is supported neither by general history nor by philosophy in its analytical, critical, or logical aspects. It has the basis only of traditional bigotry. The best refutation, and an antidote to the antiquated religious prejudice which charges the Society of Jesus with maintaining the doctrinal principle "the end justifies the means", will be found in a careful reading of Father Campbell's *History of the Society of Jesus from its Foundation to the Present.*

*The Jesuits: 1534-1921* was to have had an earlier critique in these pages, although a true estimate of its literary value, and as a history of the Society, has been broadcast by both American and English critics, so as to satisfy the general and interested reader as to its actual merits. For a refutation of the Rev. Arthur S. B. Freer's "Study in Contrasts" one need only read Fr. Campbell's earlier chapters, in which we learn what the Society stands for in the light of the teaching of St. Ignatius, Lainez, Aquaviva, and all

its authoritative representatives and followers during the nearly four centuries of the Society's existence.

When the saintly founder of the Jesuits made his profession in the now vanished chapel of St. Denis on Montmartre, he showed that his most ardent wish was the abdication of worldly ambition. His humility, the spirit of which he communicated to St. Francis Xavier, and to other leaders in the Society, is plain from letters and acts. It was in no sense less than that of the Poverello of Assisi. If it differed in manner of expression, it was because the purpose he sought to serve in sanctifying himself and the men who were to be associated with him, was to conquer the pride of intellect that denied submission to Christ, rather than to protest against luxury, ease, and wealth, which led St. Francis to imitate and teach the love of poverty. Both aims demanded equal degrees of humility and self-denial. They are like those qualities that distinguish love of country or patriotism in men of different gifts. They become the motive of home defence alike in the artist-soldier who toils in the trench and in the chief of the military staff that commands the army and guides its movements. To construe this common motive either into loyalty to democracy or into a contrary and selfish ambition for power, belongs to the bias of the sectarian. It does not appear from the facts of history, albeit the chaff may be found beside the wheat on any threshing-floor where the winnowed grain is to be gathered. The Bull of Paul III, *Regimini militantis,* gives us, as a document of supreme approbation by the Church, the key to the subsequent development of the Society of Jesus. Father Campbell, with the loyal industry and care becoming a son of the Society, details the story of its origin, initial activities, gradual extension of work, and influence into all spheres of life, and all known countries of the earth. He sets forth the scholastic training, including universal culture, thoroughness and all-sidedness that have made the Society the most representative school of savants, inventors, discoverers, philosophers, historians, and theologians, in modern times. The men who, while hidden in the retirement of community life, exerted their influence on the destinies of nations and races, are pictured for us in brief but convincing terms. Nor does the author gloss over the periods of trial which suggest criticism of policies and methods in dealing with every phase of public and inner life. His account is sincere and documented to force conviction. But we may not enter here upon the details of this instructive history. Our purpose is merely to direct to it, as a good source for getting the truth, the attention of those who are not already familiar with it.

We have still a word to say about two sectional accounts of the activity of the Society. The first of these deals with the establish-

ment in Switzerland from its beginning in 1805 to its suppression some forty years later. P. Otto Pfuelf introduces his history, however, by a preamble which leads back to 1773, as the period when the seeds of the Helvetic Province were planted in the spirit and labors of PP. Diessbach, Tournely, de la Torre, and Paccanari. Later the original Vice-Province was divided into two distinct groups, of which the author gives interesting details. The volume, though in a sense complete, suggests a continuation of the labors of the Fathers in Germany during the two periods from 1849 to the expulsion of Bismarck and the subsequent fate of the German exiled members to the outbreak of the world war. It is to be hoped that P. Pfuelf will be able to complete this survey in the critical spirit of the present work, which supplements P. Duhr's general history of the German Provinces.

Much more general in scope but confining its study in the present volume to the two decades from 1860-1880 is the *Histoire* of P. Burnichon. It continues the account given in his three previous volumes, and begins with the services rendered by the French Jesuits to the soldiers and marines in the Crimea, at Sebastopol, and in Italy. The literary activity, the missionary expeditions and achievements of the Society, the heroic leadership amid hostile and persecuting elements of the French Jesuits, their beneficent labors for the social uplift of the nation at home and abroad, are here described with characteristic attention to detail and with enthusiasm. One of the most attractive and informing chapters in the volume is that which deals with the colleges of the Society; another is that which details the episodes of *La Liberté de l'enseignement supérieur* and the expulsion of the Society from France *manu militari*.

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The *English Jesuit Directory* for 1923 contains, besides the usual features of calendar and lists of names and houses, much suggestive material about Jesuit devotions, magazines, teaching, conferences, missions, centenaries, and prominent members of the Society. The German *Jesuiten Kalender* has brief sketches of Jesuit saints, admonitory stories, and interesting reports of local activities about missions, centres of study, and other domestic items.

**THE TRIUMPH OF LOVE.** By Benedict Williamson, with a Foreword by the Lord Bishop of Plymouth. London: Kegan Paul, Trench, Truebner and Co.; St. Louis, Mo.: B. Herder Book Co. 1923. Pp. 230.

**LES SECRETS DE LA VIE SPIRITUELLE** qui en decouvrent les illusions. Par le P. Francois Guillore, S.J. Paris: P. Lethielleux. Pp. 574.

**THE SECRETS OF THE RELIGIOUS LIFE.** Revealed to a Fervent Novice by Her Spiritual Father, a Member of the Society of Jesus. Translated from the French by Oliver Dolphin. New York: The Macmillan Co. 1923. Pp. 80.

**A FRANCISCAN VIEW OF THE SPIRITUAL AND RELIGIOUS LIFE.** Being Three Treatises from the Writings of Saint Bonaventure. Done into English by Dominic Devas, O.F.M. New York, Cincinnati, Chicago: Benziger Brothers. 1922. Pp. 148.

"The experience of many years," writes the Bishop of Plymouth in his Foreword to *The Triumph of Love* by the English Benedictine Fr. Williamson, "is bound to record grave changes in the general drift of Catholic piety." The patristic ages were times of great simplicity in the apprehension of God's service. Then came the severe asceticism of the penitential orders, and the days of mystic contemplatives. Each of these had their excesses—Lollardism, Jansenism, the curiosities of false mysticism, all of which perdure in individuals if not also in sects. But of late years the tendency has been to return to simplicity in spirituality, as the direct way to that grand ideal of Divine Love which is fed through devotion to the Sacred Heart of the Man-God, and frequent Holy Communion. Father Williamson tells the love story of the human soul from its first awakening to the presence of the Great Lover, and he does so by illustrating its operations from comparison with the movements of earthly affection. Its mysterious ways, its silences, its purgation, its attractions and intoxications, and its ultimate triumphs, are described in continuous chapters which, though not written in popular language so as to appeal to the unlettered reader, still lend themselves to easy interpretation by those who have at heart the task of spiritual direction. The author calls to his aid all the recognized exponents of the spiritual life, from St. Jerome to the Abbot Marmion and Père Garrigou-Lagrange. The general design of the book follows the well-known ascetico-mystic treatise of Cardinal Vives, which is that of the Spanish theologians generally.

P. Guillore's *Secrets de la Vie Spirituelle* is a work written for the use of spiritual directors rather than for individual souls striving after perfection. It supplements a constructive manual of maxims by the same author, which is meant to serve as guide for souls aspiring to the higher spiritual life. Its chief purpose here is to point out the illusions which beset the devout in their striving for holiness, and which show themselves in their external acts of piety, or in the practice of certain virtues, or finally in the interior operations of the soul. Such illusions are not only common with tyros who aim at perfection; they are also so subtle as to deceive easily the inexperienced spiritual guide. Our author meets the common excuses made by those who follow individual attractions and exaggerations in the pursuit of piety. He shows how they are calculated to cover vanity or pride that must be rooted out, and he suggests the most efficacious method of getting at the evils of self-deception. The book was first written or issued in 1673, then revised by the author and re-published in the year of his death, 1684, when it was dedicated to St. Ignatius Loyola. It is thoroughly sound and analytic, taking up all the various forms of the spiritual maladies counterfeiting the virtues of humility, patience, meekness, chastity, obedience, prayer, and so forth. We are shown the symptoms, and the remedies most apt in each case.

*The Secrets of the Religious Life,* written about the same time as the foregoing treatise, also by a member of the Society of Jesus, has a more positive aim, being a brief summary of the Constitutions and Rules of the Company of Jesus, presented in the spirit and order of the Exercises of St. Ignatius. The chief purpose is to instruct the novice in the obligations of the religious community life. In this sense it includes the duties toward God, toward superiors and one's companions in religion, and externs. But it also gives rules for conduct of superiors toward those whom they govern and instruct. The little manual thus serves a practical use for all classes of religious. Its lessons are brief, clearly and well expressed, and so grouped as to remain easily in the memory.

The seventeen years of St. Bonaventure's administration as Minister General of his Order gave him opportunity to cast into adaptable form the theological teachings on the spiritual life which he had taught in the schools. From Alexander of Hales he had learnt to reason with Aristotelian precision, and if he did not defend the Stagyrite's method with the same enthusiasm as his fellow student St. Thomas of Aquin, he shows its mastery in his treatise on ascetic and mystic theology, and in the way he applied it to the *Quaestiones*

regarding the monastic life. Fr. Devas, in his *Franciscan View of the Spiritual Life,* brings together the essential elements of the Seraphic rule as set forth in St. Bonaventure's *Determinationes.* After stating the purpose of conventual living, its value and structure, and the causes of its decline in some places, the Saint explains the fundamental virtues, which, like seraphic wings, lift the soul above earthly planes and pursuits. They are a desire for what is right (zeal for justice), devotedness to duty, patience, virtuous living, discretion, search after the supernatural. To confirm the soul in this flight to a higher plane the Saint points out certain rules or injunctions, both general and particular.

**PROBLEME DER ERKENNTNISS. 2 vols. Gesammelte Vortraege und Abhandlungen von Prof. Dr. W. Switalski. Muenster in Westfalen. Vol. 1, pp. 135; Vol. 2, pp. 164. 1923.**

These two fascicules of lectures are issued to inaugurate the Catholic Institute of Philosophy, the Academy of Albertus Magnus, recently established at Cologne under the inspiration of the Cardinal Archbishop Schulte. The aim of the institution is to foster philosophical studies. Original research, exposition of Catholic Philosophy, the study of modern Philosophy with the view of developing the old by the aid of the new and the new by the immutable principles of the old—these are the features which the founders mean to promote. The courses of study, which though centering in Philosophy, include also kindred branches, are organized on a four-year basis, the individual years being allowed a relative independence to meet the varying opportunities and abilities of students. The general character and purpose of the Academy seem therefore to correspond closely to those of the Louvain Institute of Philosophy, founded by Cardinal Mercier.

If the Albertus Magnus may be estimated by these inaugural lectures—or rather lectures which, since most of them have previously in one or other form seen the light, are published as introductory to the specific line of work—there can be no question of the high order of philosophical perfection aimed at. They on and all reflect real erudition, depth, and breadth. The writer has mastered the literature of the subjects and he manifests in equal proportions the power of accurate exposition and lucid and agreeable expression. The topics treated centre in Epistemology. Thus we find in the first volume a discussion of the concept of truth according to the Pragmatism taught by Professor James; likewise a critique of Vaihinger's theories. There are also two papers on subjects psychological. In the second volume the meaning of truth is further set forth; the formation of the concept, especially the subject-concept, is analyzed;

the importance of the study of Scholasticism is demonstrated. The topics, it will be seen, are too technical for discussion here. Suffice it to recommend the publications (the initial numbers of a prospective series) and the general movement they inaugurate, to the attention of professors and students of Philosophy.

**LE POINT DE DEPART DE LA METAPHYSIQUE. Par J. Maréchal, S.J. Cahier II. Le Conflit du Rationalisme et de l'Empiricisme dans la Philosophie moderne, avant Kant. Charles Beyaert, 6 rue Notre Dame, Bruges, Belgium. Librairie Felix Alcan, 108 Boulevard St. Germain, Paris. 1923.**

The aim and range of the present philosophical undertaking were fully set forth in the May number of the REVIEW in describing the first installment, wherein are expounded various methods devised by the ancient and the medieval philosophers to solve the problem of knowledge. The present, the second fascicule, treats of the modern, or rather the pre-Kantian, essays looking toward that end. During this period, as in every other epoch in the history of Epistemology, two divergent streams manifest themselves. Starting with his subjective method and his famous principles or initial facts, *Cogito ergo sum* and *Quidquid continetur in idea clara et distincta verum est,* Descartes' philosophy gave rise to a no less *a priori* ontologism and occasionalism set up by Malebranche; while his definition of substance as absolutely independent being eventuated in Spinoza's pantheism, the preëstablished harmony and dogmatism of Leibniz, and the rationalism (another form of *apriorism*) of Wolff. And so the Cartesian philosophy, beginning with mere subjective data, never got beyond its fountainhead, the *ego.*

On the other side swept the stream of sensism and empiricism which, springing partly from Bacon and Newton, was carried forward in a more definite channel by Locke; and after some tributary influxes from Berkeley attained a fuller and more destructive flood in the scepticism of Hume. Father Maréchal traces these two currents up to certain strata in the philosophy of the Renaissance and then follows them through the several philosophies just mentioned until they reach their point of convergence in the speculations of Kant. The latter, however, are of such profound interest both because in them are blended the noxious elements of the two divergent streams above indicated and because to them the author of the famous *Critique* contributed certain original elements which proved so baneful not only to subsequent philosophy but to the conduct of life individual and collective. By reason of Kant's singular influence on

all subsequent philosophy theoretical and practical a separate fascicule will be devoted to his unique system.

For the rest it may suffice to commend what was suggested in our review of the initial number, namely the satisfying conjunction of historical exposition with criticism. The author reports opinions accurately and adequately. He weighs them carefully and impartially. If there be, as there are, extremes in the systems which he exposes and evaluates — *a priori* rationalism and one-sided empiricism—there are none in his expositions or his judicial estimates.

**BOOKLESS LESSONS FOR THE TEACHER MOTHER. By Ella Frances Lynch, Founder of the National League of Teacher Mothers; Founder of the School of Individual Instruction. Author of "Educating the Child at Home". New York: The Macmillan Company. 1922. Pp. 265.**

The priest and the Catholic teacher base their present struggle for the parish and the private school in which religion is taught and in which religion pervades the atmosphere of the classes in the secular branches, on the principle that the education of the child is in the first place the duty of the parent. This means that the chief responsibility of education rests with the mother in the Christian home. The parish and the private school is simply a systematized device which supplements, or if need be supplies, the training which the child has a God-given right to receive from the parent. The school can never wholly give to the child that which it needs in the most critical periods of life. In rare instances the individual teacher exercises over the pupil an influence which absorbs or even neutralizes that of the home, the mother or parent. But as a rule the home supports and seconds, where it does not create the conditions for the making of the man or woman through education.

The common complaint of teachers to-day is that, in an atmosphere of liberalism, depreciation of authority under the plea of democratic principles, and the growth of luxury and catering to the vulgar sense of pleasure, parents not only lose control by pandering to the child from affective love, but positively hinder the legitimate efforts of the Christian teacher in school from being helpful in the training of the child's intellect and heart. Hence the increasing tendency for what is called intellectual and physical training, as it is offered by state institutions, which of necessity with us are non-religious and purely ethical, if not wholly un-moral.

For this reason we have frequently advocated the establishing of Christian Mothers' Associations in our parishes. Such associations would bring the most powerful parochial factor for uplift on prin-

ciples of Christian morality to take an active part in the making of Catholic youth future sterling defenders of the true Church, and thus support the parish school and the permanent upbuilding of the Church. We build, and build, of stone and brick; and in the zeal that consumes our energies for raising the material means we lose sight of the soul and spirit that is to give life to the external organization of the Church.

Now here is a book that will help a pastor immensely in making his school and church a permanent success by instructing the mothers —I should say all the thoughtful women—of his parish, since they all naturally love the children, and are interested in their education and their real progress and happiness, present and future.

Miss Lynch tells us some things which we need to know about our mothers, and which we are not likely to find out without serious reflection on the actual condition of most of our homes. Many parents send their children to the parish or the public or what they consider to be superior schools, hoping that the child will get an education which they themselves lack. But "the child who is sent to school before learning to obey, to pay attention, to apply himself, is for the time being unteachable. No school can entirely repair the damage wrought by wrong training or neglect during the first seven years of life" (Preface). And even if the teacher in school can for the nonce supply what the preparatory period failed to do, the lack of coöperation at home, whilst the process is going on, is a serious drawback for the school, and an injury to the child as well as to the teacher. What the writer of this book demands from the mother is not cleverness, but such mother virtue as can be taught easily to any one under the conscientious influence of a thoughtful pastor. Here is a test of the mother's ability to conduct her own kindergarten:

> Can you teach your children the Lord's Prayer?
> Can you teach them to sew on buttons? to tie a knot? to use a broom?—in other words, to be industrious?
> Can you make them think of the question asked before attempting to answer it? etc.

These and the like elements of home education are within the power of every mother whose attention is duly directed to their value for the child's future education. Our author, in order to make those who may be able to help mothers in this direction familiar with the viewpoints, the traits to be observed, the suggestions to be made, offers excellent instructions and hints showing how we may improve the teacher-mother's opportunities. Educators will find a great deal of sound and practical help in the pages of *Bookless Lessons*.

**HEAVEN AND HELL IN COMPARATIVE RELIGION.** With Special Reference to Dante's "Divine Comedy". By Dr. Kaufmann Kohler, President Emeritus of Hebrew Union College, Cincinnati; author of "Jewish Theology", etc. The Macmillan Co., New York. 1923. Pp. 158.

A sympathetic valuation of the *Divine Comedy* from a Jewish theologian, not merely as a literary masterpiece but as an ethical and religious product of medieval thought which links Dante's genius with the ideas and views that held sway over all the preceding ages, has in it something arresting for the Catholic student. Dr. Kohler's thesis is not a defence of Dante's religion, but rather a vindication of the modern idealistic, not to say rationalistic conception of heaven and hell as taught in Biblical tradition traced back to Babylonian and Egyptian sources. No doubt the Patriarchal age possessed in germ all the doctrines of the Christian Church of the medieval and later ages, for which the Jewish Synagogue was the Messianic preparation. All this Dr. Kohler understands; hence he bids us see in Dante, with whose visions these things are bound up, not merely a poet of extraordinary versatility in all fields of knowledge, but "a theological writer, ranking in depth of thought with his famous teacher, Thomas Aquinas, and far eclipsing him in breadth of view and spiritual force" (Preface, p. viii).

With Dante's "depth of thought and breadth of view" our author takes issue, nevertheless, when it comes to "the doctrine of eternal damnation which Dante as a loyal son of the Church accepted, though not without reluctance" (p. 151). "The very principle of justice which he [Dante] so often accentuates, is violated by the assumption that the sins committed by man during his brief stay on earth should condemn him to endless suffering throughout all eternity" (ibid). Unfortunately for Dr. Kohler's theory and logic it is not true that either Dante or the Catholic Church, whose doctrine the poet is assumed reluctantly to have accepted, teaches "an eternal damnation for sins committed on earth" such as would contradict "the eternal principle of justice which even in its punitive feature has for its purpose the improvement of man". What Dante teaches is not only the principles of justice but also those of the eternal mercy that surpasses all justice, in the sense that such justice can be evaded only by the refusal of repentance over which the free will of man has sole mastery. Far from the hard sayings of Calvin's "predestination" is the doctrine which Dante and Thomas of Aquin continually reiterate. It was the teaching of the medieval Church, as it is and ever has been the doctrine of Christ and its exponents in Catholic theology. Hell as interpreted in Catholic theology is not

the work of God; it is the creation of the perverse free will that turns love into hate, as we see it often enough in our own circles. God wills not that any man be lost. Why then should He make a hell for anyone who does not choose it for himself by abusing mercy.

Similarly, Dr. Kohler misreads history when he makes Dante "broad-minded enough not to share the medieval hatred of the Jew", as if the Church of which Dante is a teaching representative endorsed the racial hatred that was generated by quite another antagonism than that of religion, though popular prejudice has borrowed reasons from the actions of Annas and Caiphas in the Sanhedrin, to justify its animosities. Dante was no more exceptional as an exponent of Catholic doctrine and principle in his attitude toward the Jew than was St. Bernard, or Clement XI, or Benedict XIV, who, in protecting the Jews, as does Pius XI to-day, against the fanaticism of the Russian or Polish so-called Christian populace, carried out the teaching of their Church. Whence popular prejudice against the Jew or the Moslem springs, may be learned by any thoughtful observer of the proletariate in districts of our American cities where a Jewish colony from Europe puts up its commercial signs. But these are results which the Church represented by Dante would, if it were possible, eradicate; certainly never approve. When the saints condemned heretics and sinners, they did not hate the persons themselves, but in them the error and sin, which would at once cease with repentance. To say that Dante was superior to his age is only asserting what is always true of great genius. But it can never mean that Dante was not a true exponent of medieval teaching. The admirable art manifestations of every description in Dante's time and later could never have been the results of a weak sentimentalism fostered by religious credulity. To believe it is an absurdity, as would be the belief that the beauty and fragrance of the lily or the rose can ever be the product of a dark dungeon or the dank atmosphere of a prison cell. To assert that "hell and heaven" are in the light of modern ethics and high reason mere allegory and poetic imagination is intolerable dogmatism, in view of what Judaism and its Messianic blossom, Christianity, have produced of the finest culture and truest virtue at all times and under all conditions.

**THE NEW CAPITALISM. By S. A. Baldus. The O'Donnell Press, Chicago. 1923. Pp. 489.**

A professional reviewer is apt to approach this book unamiably. Life is short; his art is long and complicated, and he tends to feel "grouchy" when confronted by an octavo volume of (nearly) five hundred pages, unfurnished by either an index or an analytical table

of contents. In these days of multitudinous demands on the reading eye and the sifting brain an author who is mindful of his own interests, to say nothing of his readers' time and energy, should at least provide keys to his many-officed structure. However, Mr. Baldus gives us an example of self-conquest, the spirit at least of which deserves imitation. He tells how in his early economic studies he was beset by a temperamental aversion for statistics, and yet he vigorously attacked and slew the feeling. Proofs of this self-conquest are manifest throughout his present book, which abounds in figures—most of which, *mirabile dictu,* seem to tell the truth! Following the spirit of such self-mastery we react against our aversion for unindexed volumes and boldly take up arms against this sea of troubles; or, dropping Shakespeare's faulty figure, we launch out on the uncharted deep. When, lo and behold you! the troubles vanish. We *need* no chart or compass, or rather we forget their absence in the delightful sailing. Never was voyaging on the ocean of economics so pleasant or so profitable as is afforded by this goodly ship *The New Capitalism.* Mr. Baldus is an experienced and a live captain. He commands his vessel firmly and unerringly, knowing alike his course and his craft.

If economics be "the dismal science", it shows no darkness or dreariness in these pages. The author, master of his theme, knows how to present it in a style that is both translucent and agreeable. What is that theme? The invention of a New Capitalism. The people of to-day should be divided, not into upper, lower, and middle classes, but into investors and non-investors. The latter number eighty per cent—sixteen million families—of our population. Now sifting and resifting the remaining twenty per cent, Mr. Baldus finds but three millions that really fit into the investor group. These he classifies thus: non-speculative or *bona fide* investors, 1,500,000; speculative or *mala fide* investors, 1,500,000. Or, since in these matters wholly accurate statistics are not available, it may not be improbable that the 4,000,000 investors collectively hold all the securities issued by all the corporations in the United States. On the other hand it is more probable that "the virtual ownership of the important corporate properties is vested in the hands of about one per cent of the investors, or about 40,000 persons". Nay rather, "the actual ownership and control is concentrated in the hands of one per cent or approximating 4000 individuals". Nor will these limits suffice, since, as the author maintains, "it would not be difficult to show that dominant ownership and control resides in less than one-hundredth of one per cent of the total number of investors. Now these 400, or 4000, or 40,000 (more or less, as you choose), circle within circle, constitute the inner Capitalistic cabal — are the

centre of the Capitalistic System as we know it to-day: the chief actors in and beneficiaries of what it pleases to call 'the established order' — which is nothing else than Capitalistic Mammonism" (p. 47).

From this maladjustment of our economic system springs not simply "the industrial unrest" about which so much is being written, but a deeper and farther-reaching disorder, "a national malady —a virulent disease which is not to be cured with salves, lotions and unguents but calls for the skilful use of the knife" (p. 13). Mr. Baldus proves by a detailed examination of "the established order" —especially the processes of inflation and over-capitalization; the stock market; the national wealth and income; the shrinking dollar, the American standard of living—the unmistakable malignancy of the economic disease, and that if some radical operation is not performed our present civilization, so far as it rests on economic causes or facts, must collapse.

What then is the nature of the remedy, the needed surgery? Is it the abolition by force, or if possible by suffrage and law, of the Capitalistic System? By no means. The author is no communist or socialist. A sane economist, he knows that no adequate system of production is possible without capital conjoined with labor. But whence the capital? From labor. Let labor save and accumulate its surplus in a Central Treasury or designated banks which will be established under the New Capitalism. The officers of these institutions will be authorized to employ those savings solely for the best interests of the wage-earners and the public—the present eighty per cent of non-investors; and not as at the present time permit them to be used by and for the sole benefit of the Capitalistic Entrepreneurs (p. 253). That the fundamental idea of this proposal is not a mere fantasy may appear from the judgment of so expert a financier as James J. Hill, who says in his book *Highways of Progress:* "Of the nearly $4,000,000,000 of deposits in the savings banks of this country, the bulk consists of the savings of labor; and this represents but a portion of its accumulations. With such resources, the workingmen of the country might, if they chose, practically control a large part of its industry within a few years. From every point of view, the workingman, representing the greatest number whose good a sound industrial order must seek, appears to be in the world of wealth production." Now, as Mr. Baldus observes, "if Labor is dependent on Capital, the Basic Capital Fund belongs to Labor". So that all that is necessary is for "Labor to learn how to use this basic fund for its own and all the people's benefit". As thus stated, the whole thing looks so simple that some may wonder why it has never been—not proposed, for in various forms it has often

been proposed and is actually in operation in the various coöperative enterprises successfully floated, especially in England and Belgium—but pushed forward along the lines and to the wide extent urged by the present author. The answer is obvious. The ranks of Labor are without adequate leadership. The powerful leaders of finance are on the present Capitalists' side. They are likely to remain there, because it pays. They are not heroic enough to offer themselves as leaders to the toilers. On the other hand, the power of self-leadership is not innate. Whether it can be evolved out of the masses is questionable. Anyhow, Mr. Baldus has pointed out the way to a better state of things. He has given wage-earners a chart whereby if they find competent captains they may reach the port of plenty. Certainly he has written a suggestive and a stimulating document, one which the readers of this REVIEW, who are the appointed leaders of the people, will do well to study and to place in the hands of intelligent men and women who are looking for guidance in the economic perplexities of the present time.

**SOUTH. The Story of Shackleton's Last Expedition, 1914-1917. By Sir Ernest Shackleton, C.V.O. The Macmillan Company, New York. 1920. Pp. xvi—380.**

**WITH GRENFELL ON THE LABRADOR. By Fullerton L. Waldo. Fleming H. Revell Co., New York, Chicago, London, Edinburgh. 1920. Pp. 189.**

**DOWN THE MACKENZIE THROUGH THE GREAT LONE LAND. By Fullerton L. Waldo. The Macmillan Co., New York. 1923. Pp. xii—251.**

Summer books for the stay-at-homes. Relatively few priests are free to fare forth to foreign parts. The two weeks averagingly assigned to the annual vacation does not allow priests to journey far—unless indeed they can command a Ford or an aeroplane. The best thing to do under the circumstances is to lay in a supply of first-class books of travel and spend the off-days in the slow-speed journeyings—tours personally conducted by genial guides who know more about distant lands and peoples than even omniscient Baedeker does.

What could be a more exhilarating experience than a trip *South* with that prince of explorers, the late Sir Ernest Shackleton. The very sight of the Antarctic ice floes, packs, cliffs, mountains which the photographs reproduce gives one a mildly agreeable shiver. However, the lure of *South* for a priest is not the imaginative pleasure which the vivid descriptions of the far-away headlands—albeit ice-

bound—are apt to elicit. It is rather the splendid exhibition of enduring patience, intrepidity, exhaustless resourcefulness, heroic fortitude, invincible courage and unfaltering fidelity of man to man and the ever ready promptitude for mutual self-sacrifice in the face of death-menacing dangers — it is these moral traits, reflective of what is finest, truest, noblest in human nature, that make *South* more than a stimulating story of exploration. It is a story with power to stir the soul to put forth its very best in the pursuit of worthy purposes and, in the case of the priest, the loftiest possible of ideals. It were belated, even had we the available space, to offer here and now a review of *South*. Enough has been done when the book is warmly recommended to those unacquainted with it, as affording an interest more valuable, not to say thrilling, than the very best sellers on the publishers' weekly lists. Read the voyage made by Shackleton and his four companions in an open boat across eight hundred miles of the tempest-tossed ocean from Elephant's Island to St. George's; and then the journey over the latter crag and ice-covered island itself to the only port whereat succor could be found to bring back to the remainder of the company, for whose relief the voyage of unparalleled difficulties and perils had been undertaken. There are few printed tales of heroism more gripping than that which describes this tremendous adventure.

After you have come back from the cruise to Antarctica, you may care to bear North. In that case you would do well to visit Labrador. It is not so shivery there as at the Antarctic, although fogs from the Banks bring in a-plenty of chills. People go to Labrador from the States to catch the cool breezes that blow down the coast from Greenland's icy mountains, and to see the towering cliff walls, the many indenting bays, and the countless picturesque islands that form the breakwater to meet the fierce onrush of the stormy Atlantic. Wallace's *The Lure of the Labrador Wild* will give a fairly good idea of the slightly explored forests, mountains, valleys, and lakes that lie back from the coast line. But you will do well to go with Fullerton Waldo and visit *Grenfell on the Labrador*. You can find no better companion or introducer than this cultured journalist. Grenfell is no less a type of a brave and big-souled man than was Shackleton. The two differ widely, however, in their ideals. Shackleton was first and last an explorer and a scientist. Grenfell is before all else a philanthropist, a physician devoting himself whole-heartedly to the suffering poor. He has done wonderful things for the poverty-stricken fisher-folk along the Labrador coast. Incidentally he does what he can for the souls as well as the bodies of his patients. In plain but vivid form he offers to the crew of his hospital boat and to the

groups of fishermen he meets ashore sound ethical truths, doctrines which sustain and comfort them in their toil and isolation. Mr. Waldo quotes *verbatim* several of these homely talks. We have read them with edification.

A passage, however, in the first of them made us sit up straight and rub our eyes. The preacher reminds his audience that "it doesn't do to take a single text. For instance, we read 'The world is established so that it cannot be moved; but we know that it is all movement. . . . But the Church looked at that verse and said that he who denied it was denying the truth." (No, *exegetes* said this, not the *Church*. The Doctor should have distinguished between the two; just as he would have distinguished between the teaching of the Medical Fraternity and the opinions of individual physicians.) He continues: "I was reading this morning about Copernicus, who insisted that this world is round. Up to his time men had insisted that it was flat and that you might fall off the edge. Then there was Galileo who said that it moved: and they put him under the thumb-screws, and when he came out he said, 'and still it does move'." Is it possible that Dr. Grenfell really believes all this? And yet he must have believed it, otherwise—good man and godly as he is—he surely would not have injected what he *knew* to be false into the minds of his intellectually defenceless auditors. But can it be possible that the learned Doctor (he has written many books both instructive and interesting) did not know that in the very University of Oxford from which he himself was graduated, the Franciscan Friar Roger Bacon seven centuries ago taught the *rotundity* of the earth; that Albertus Magnus, the Dominican Friar, taught the same at Cologne, and that Albert's illustrious pupil, Thomas Aquinas, proved the same thesis a few years later from his chair in the University of Paris? Indeed all these great medieval teachers could hardly have taught otherwise. For was not Aristotle's *Physics* their text book? And didn't Aristotle *prove* the earth's rotundity? And didn't every medieval Doctor swear by the Stagyrite! (Dr. Grenfell was probably thinking of the geocentric theory which the Monk Copernicus refuted—and Mr. Waldo, who was better informed, but was only reporting, not editing the sermon, did not feel called upon to correct the preacher.) But all this by the way. Those who want to look further into the matter may consult the May, 1918, number of this REVIEW wherein the subject was fully discussed.

We have a more serious charge against Dr. Grenfell's resurrecting the long since dead Galileo calumny. What he tells his poor fisher folk—maybe there were some deluded R. C.'s amongst them — is utterly false. Galileo was never tortured, not to say thumb-screwed. He was treated most kindly by the Roman and other authorities.

He was not even imprisoned, unless detention for three weeks in a nice villa, more comfortable than his own home, with liberty to visit friends dwelling in other luxurious abodes, can be called incarceration. Lastly, Galileo's cry *E pur si muove!* — "And still it does move!"—("stamping his foot" is usually added for stage effect) has long ago been recognized by scholars (including non-Catholic) as dramatic but wholly mythical. Even Professor Huxley, surely an unbiased judge, gives, after examining the witnesses on both sides, as his verdict that "the theologians had rather the best of the controversy". For the rest, a full and satisfactory account of the whole unfortunate Galileo question is given in the *Catholic Encyclopedia*. The article "Galileo" is from the scholarly pen of Fr. Gerard. *Sapienti sat.*

It is a most delightful vacational experience to accompany Mr. Waldo down the Mackenzie. The great lone land of the far North holds out a lure wholly unique. Its vast plains, immense forests, massive mountains, broad lakes, Slave and Bear, and especially its majestic river rolling the drainage from half a million square miles to the Arctic Ocean—these features of land and water, though individually replicated almost anywhere, constitute conjointly a mighty picture, an almost limitless panorama, invested with a certain atmosphere of mystery which is only to be found repeated in the boundless reaches of upper Russia and Siberia. Mr. Waldo starts at Edmonton (Alberta Province) via the Arctic Express. The railroad terminates at Fort McMurray; the remainder—the longer part—of the journey proceeds by steamer on river and lake to the delta of the Mackenzie, Arctic Red River Landing. There seems to be nothing worth noting, no incident aboard the vehicles of travel, no outstanding feature of landscape, whether of the river, the lake, the shore, the woods, the mountains, or the sunsets, that is left unheeded. Mr. Waldo is an artist in tones and in words. An observer, he is also a poet. To the instinctive sense of the journalist for facts, he conjoins the artist's appreciation of color and form. With it all he possesses in a high degree an unfailing fount of humor and happy anecdote. It is impossible for him to be dull or anything but genial and kindly. Though not a Catholic, his instincts are true and sympathetic for whatever is good and upward-looking. He speaks in the highest terms of reverence and esteem for the octogenarian missionary, Bishop Gronard, just as he does for the zealous Anglican Bishop Lucas. Of the Grey Nuns, their schools and hospitals, he writes admiringly, as he also does of the education given by the Anglican school at Hay River.

A cosmopolite, he has traveled widely, and like Ulysses he has seen many men and cities and is at home in circles of intellectual and esthetic culture. Nothing human, indeed nothing sentient, is alien to him. His reaction to the countless hosts of mosquitos and bull-dog flies that greeted him with song and sting everywhere *en route* was of course naturally aggressive; but toward "the huskies" who seem to have been only less numerous than the flies his heart went out in unfailing sympathy. No canine came within his reach and went away hungry. Could parent dogs hand on records of experience to their progeny, future generations of esurient caninity would bark the praises of the Izaak Walton who, passing through the Athabascan and Mackenzie valleys, left not one of their ancestors inhabiting those regions fishly unrepleted. Mr. Waldo's propensity to feed the dogs got him into what looked like a quarrel (of course, it was only mock) with even the good Bishop Gronard.

But the author's sympathy with the hungry "huskies" was only the overflow of the interest which he felt in man. Whatsoever touched the lives of the people he met on the journey, their personal experiences, their home and social life, their economic ways and means, enlisted his interest and receive a place in his story. Thus one learns that the H. C. L. mounts higher as you ascend the ladder of latitude. For instance, sugar up there is quoted at $50 and flour $20. a cwt. Coal costs $200 a ton, and so on. Probabilities point to the development of gold-mining, while there are still stronger hopes for the oil-drilling industry.

Naturally, incidents of religious experience are not passed over in the travelogue. Thus at Fort Good Hope the author visited "the garnished little Roman Catholic Church". Mass was going on and "very rapidly". As the spectator "watched the humble, ragged Indian acolyte assisting the priest before four shawled, kneeling Indian hags", he "wondered how much of the rapidly mumbled, perfunctory Latin the tiny congregation understood" (p. 197). Now here was an unfortunate incident. The poor Oblate should not have mumbled the Latin, nor been too rapid, nor in any degree perfunctory. One really feels like writing to his superior to have this R. C. Father spiritually admonished, if not disciplined. And yet it is so hard to get into the celebrant's insides. A thoroughly good priest at the altar is unconscious of himself and his manner of utterance. He knows that his work is ministerial and not merely personal. He doesn't think of drawling or ranting or phrasing. His very rapidity and seeming perfunctoriness are signs of self-oblivion. However, a non-Catholic cannot be expected to see, perhaps even understand, such an attitude; no more than the worthy "Eskimo of the Delta and Coronation Gulf" could appreciate the Oblate's cassock. "They

wanted to have no father in God who walked about among them attired in woman's garb." With distinctive finesse they "drew a line between the costume of sacerdotal use at the altar and that of every day: they approved [how fortunate!] the cassock in church, but not in canoe or on the trail". It might be interesting as a mere study of Indian psychology to compare the attitude of the Black Foot Indians of Montana toward their beloved Black Robes, especially Fr. de Smet—how those red children of the Rockies, young and old, clung to the skirts of his cassock!—with the antipathy felt by their dusky kindred in Arctica for that same unworldly garment. Why should there be this marked variance of feeling in the breasts of the untutored children of nature? Besides, the cassock of the Oblate always bears the Crucifix. One wonders whether the Eskimo of the Delta objects to the image of the Crucified.

As for "the four shawled, kneeling Indian hags", they may have been ladies, perhaps saints, who knows? There were many both ladies and saints amongst the Indian women of the early missions along the St. Lawrence. But these Indians were isolated from the Whites, which is not the case with the Deltan. They probably didn't understand more than a word or two of the mumbled Latin. (Albeit they might have gotten some help from their prayer-books, if they owned any.) But they had no need to understand *words*. They understood ineffable *thoughts*. They were taking part in the drama of the Son of God's self-immolation through the ministry of that humble priest. Of this their inner spiritual realization the onlooker who saw only with the outer eye and heard through the outer ear knew of course absolutely nothing.

Mr. Waldo cites another interesting trait of the Indians living beyond the Arctic Circle. "They have a short way of dealing with dissenters," he writes, "and with others. So loyal have they been at Fort Macpherson to the teachings of the late Bishop Bompas that when a Roman Catholic priest came and began to collect their books and burn them as full of error, they drove the priest away: had he remained after the forceful warning they would surely have done him violence" (p. 221). What a naughty man to burn the poor little Eskimos' nice books! Books must be awfully scarce beyond the Arctic Circle. And to think of the wicked R. C. priest burning the precious things! And why did he wish to burn them? Was it because he wanted to warm himself—or his coffee? No, but because he thought them "full of error". But how did *he* know they were "full of error". In the first place, did he read them? In the second place, did he, brought up on medieval theology, pre-Reformation exegesis, and antiquated science, know an error if he saw it? On these points documentary history is silent. Anyhow

the Arctic Eskimos proved their loyalty to the teachings of the Anglican Bishop Bompas by driving this Roman Catholic priest out of the hamlet. How these Christians love one another! And such an opportunity lost for the cinema photographer! We really must write to Père l'Ecuyer at Arctic Red River and find out more about the miscreant.

It may be noted in conclusion that the numerous and fine illustrations add very much to the attractive make-up of the volume, whose treasures moreover are unlocked by an expressive contents-table and a topical index.

# Literary Chat.

Fr. Thomas Slater, S.J., author of *A Manual of Moral Theology, Questions of Moral Theology,* and kindred topics that help us in the solving of moral problems, especially in the tribunal of Penance, in his volume *Christ and Evolution* refutes the arguments of those who treat Christianity as though it were a product of Buddhism, Islamism, and the older forms of non-Christian religions, known to be a favorite experiment with students of what is called "comparative religion". The book has nothing to do with Darwinism, as one might at first be led to suspect from the title. It aims at discrediting the arrogant and superficial criticism of writers who deny the Divinity of Christ and the Divine origin of Christianity, and who seek to demonstrate their claim by plausible comparisons of Christian doctrines and practices with the doctrines and practices of early paganism. Thus the baptismal rites of the Catholic Church are supposed to be found in the pagan initiation rites; the Eucharistic faith is identified with theophagy of the Greco-Roman world; Mariolatry is assumed to be a survival of the worship of Astarte, Artemis, Isis, Persephone, etc. The book is instructive, apart from its apologetic value as interpreting Catholic devotion and its general attitude in national and domestic or social life, by its treatment of such topics as "Patriotism", "Liberty", and civic virtues.

The current issue (April, May, June) of the *Dublin Review* has a sane analysis of opposing interpretations of Spiritualistic manifestations. Answering the question "Is Spiritualism all Imposture?" Father Herbert Thurston, S.J., points out the want of soundness in the apodictic conclusions of two exponents such as Dr. Liljencrants and Fr. Heredia, S.J., on the one hand, and Mr. Raupert on the other. He rightly draws the conclusion from a critical and logical examination of the evidence presented on both sides, that it is "a mistake to base any campaign against Spiritualism upon premises that are not securely established" by creditable witnesses. What evidence there is "bears out the Catholic tradition that physical marvels, though rare, do sometimes occur which can be attributed neither to divine interposition nor to any known forces of nature".

The editor of the *Dublin Review* draws attention to the current "Bulletin of the School of Oriental Studies" in London, in which some remarkable discoveries of original texts traceable to the early Jesuit missionaries in India are discussed. One document is the Christian Purana of Fr. Thomas Stevens, S.J., (Marsden MSS.), mentioned in the Lisbon Catalogue of 1676. Mr. Justin Abbot cites Marsden as describing the work as Christian and "in the Mahratta language and Nagri character, con-

taining instructions for the knowledge of the Universal Lord, prayers, invocations, and a catechism on points of faith and discipline". Fr. Stevens was the first Englishman to visit India as missionary. Another important work of similar character is Fr. Fenico's treatise on Hindu Mythology. The author was a famous Jesuit teacher, who successfully confuted the Brahmins in religious disputes, as the Hindus and Mohammedans of the time confessed. He died at Cochin in 1632. A third valuable find is the recovery of part of the Jesuit Almeida's History of Ethopia containing the list of Abyssinian martyrs.

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The eight chapters or letters written by St. Bonaventure to a nun of St. Clare and published in an English version under the title *Holiness of Life* (B. Herder Book Co.), are an excellent means of fostering recollection among religious of every type. True self-knowledge, the study of humility, the practice of holy poverty, silence, the remembrance of Christ's passion, perfect charity, and perseverance, are subjects which offer suitable matter for meditation at all times. The Seraphic Doctor's thoughts are simple enough, and the average reader will easily get accustomed to the Italian mode of expression which the translator has preserved.

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A worthy contribution to the educational literature of England is *Anglo-Saxon Education of Women from Hilda to Hildegarde*, by Helen Dominica Leibell, M.A. The author is a religious of the Visitation Order. Submitted as a Dissertation, the work won for her the Dortorate in Philosophy from Georgetown University. Whilst the main purpose of the book is to illustrate the educational methods under their principal organizers and leaders among the religious women in England, from the middle of the seventh to the twelfth century, the reader gets a very satisfactory survey of the entire field of Christian education from St. Jerome to the time of the so-called Reformation when Mary Ward began her heroic revival. The institutions conducted by saintly women of the Anglo-Saxon race beginning with Hilda, and continuing under Elfleda, the two Ebbas, Frideswyda, Mildred, Cuthburga and Quenburga, Lioba, down to the days of St. Bernard when Hildegarde taught her nuns at Bingen on the Rhine, present a most attractive story of womanly achievement of the highest order in science and art, as well as in the wisdom of the saints. Much of interest, too, is to be gleaned about the great men of the five centuries who taught and acted as guides in the monastic schools from which the eminent nuns were drawn; men like Aldhelm, Cuthbert, Wilfrid, Bede the Venerable, Alcuin and others who carried Anglo-Saxon learning abroad. The book has a much wider-reaching influence than attaches to an academic dissertation, and deserves a large circulation. (Georgetown Visitation Convent, Washington, D. C.)

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The species Boy possesses so many varieties that story-writers need never be at a loss for types. Father Holland, S.J., who is acquainted with every one of these varieties, actual as well as possible, has selected Dan Reardon as a happy blending of average traits, good and bad, not awfully good nor awfully bad, but just an amalgam of the rough and tough with the smooth and flexible—a character that is welded into shape by many failures, tempered withal by a fair number of successes at home, in the school room, and on the field and track. Danny is a lad whom his fellows will love just because he is of the real, genuine stuff. Father Holland's *Reardon Rah* is a book that every healthy boy will like to read, and having read talk about enthusiastically with his companions. It is not a story with a moral. The characters, especially Danny, get into the heart naturally (because they are true to life) and unwittingly move it to sympathy and correspondence. (Benziger Brothers, New York.)

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Some thirty-odd years ago an ardent appeal went forth "from the centre of Catholic France to the Vatican to take the lead in the religious reconstruction of the world. It came from the great philologist and student of religion, James Darmesteter (1849-1894), the Jewish pupil of Ernest

Renan and his successor in the Chair of Oriental Languages at the College de France". The learned Professor informed the Vatican how proper it was that the Holy See should undertake the proposed reconstruction—albeit "the fatality of its traditions, stronger than its instincts, shuts it up in a circle of impotent and superficial formulas". The appeal went on to remind the Vatican that, if the Church misses its opportunity; if, in the name of an immutability which is simply a fiction contradicted by its history from the very beginning, it opposes the summons of the future with a *non possumus* — the necessary work will be done otherwise and with greater difficulty — by the scientific sect". Now, strange to say, the Holy See paid no particular attention to the Professor's appeal, and made no fresh attempt to undertake the religious reconstruction of the world. The Professor's sense of humor is seemingly defective.

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Recently another appeal not less ardent or sincere has been made "by another son of the Synagogue". This time it is addressed from "the metropolis of American Protestantism to the 202 Churches of Christ". It calls on them "to give up their theological quibbles—a sad legacy from the Greek ecclesiastical sophists of the second and third centuries and from their successor, the medieval Scholastics". Will this appeal meet with greater success, the appellant cries, and "will the Churches in the end reünite under the banner of Isaiah whose gospel of social justice (Luke 4:17-22) was the cornerstone of Jesus' own apostolic career?"

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The hope of its success is, however, not based solely on the coöperation of the 202 Churches of Christ. It rests likewise on the awakening of Israel to the sense of its responsibility as "a people of priests"; to its proud inheritance of being "the light of the nations of the earth". In trumpet tones the summons is heralded by Dr. Isidor Singer, the originator and managing editor of the *Jewish Encyclopedia*, through the medium of a brochure entitled *Social Justice*, being "eight chapters from the Social Gospel of the Prophets and of their successors throughout the Ages", and issued in honor of the Golden Jubilee Convention of the Union of American Hebrew Congregations, 22-26 January, 1923. (New York.) The document contains not a few inspiring thoughts from the social teachings of the Hebrew Prophets. It is vigorous in thought, earnest in tone, and fervidly written. It carries the endorsement of a number of distinguished Hebrew men of letters and affairs. One awaits eagerly its effects on a united Synagogue and the 202 Churches of Christ.

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It is gratifying to be able to announce that the first volume of Father Hickey's *Summula Philosophiae Scholasticae* has just been issued in its sixth edition, *recognita et adaucta*. The additions made to the text are considerable, amounting to twenty pages. For the rest, the REVIEW has so often bespoken the merits of the *Summula* that further words of commendation would seem like exaggeration. (Dublin: Gill & Co.)

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Dr. Schulze, for many years professor of Moral and Pastoral Theology in the Provincial Seminary of St. Francis, Milwaukee, has revised his *Manual of Pastoral Theology*, the last (second) edition of which appeared in 1906, and has adapted it to the recent code of Canon Law. This makes the volume a desirable text book in classes of theology. The arrangements of the topics allows the use of its chief parts as illustration in sacramental theology, in liturgy, and in homiletics or catechetics, which may quite properly be made to include, as introductory, the subjects of school management, dealing with converts, and organization of pious confraternities.

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In seminaries in which special provision is made for regular classes of Pastoral Instruction the volume furnishes everything that the future *cura animarum* demands. Indeed, with the multiplication of specialized disciplines to which the candidate for Holy Orders is in these days obliged to turn his attention, there is much danger of neglecting the most prac-

tically important factors in the missionary ministry. We still live and teach largely on the lines of a tradition for which modern circumstances have ceased to furnish adequate interpretation. Whilst we can never dispense with the ancient and unchangeable principles of truth and right, their scholastic handling and application need adjustment to new conditions of life. There are things we might let go, such as the minute study of antiquated controversies, in favor of attention to modern scepticism, animalism or naturalism, and spiritism. These are refuted by an appeal to the Gospel rather than by that of history and rhetorical philosophy. A good summary of Pastoral Theology like the present text would be a substitute of more direct value for many a student of what is technically known as "Moral Theology".

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An excellent feature of the contents of Dr. Schultze's text is the addition, in form of Appendixes, of the manner of dealing with and instructing converts, the samples of catechetical instruction, the preparing of candidates for marriage, and the various "Formulae" for dispensations required in the pastoral functions. For the rest, no important topic is overlooked, and though the references to English sources might be usefully increased, the young pastor will here find everything of real value to him in his soul-saving ministry.

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The fearful growth of the drug habit in this country should arrest the attention of all who have the welfare of the people at heart. The United States leads the world in the consumption of opium. An Indian authority, Tarini Sinha of Benares, stated recently at the International Convention held in Toronto that "the annual consumption of opium per person in Italy is one grain; in Germany, two grains; in England, three grains; in France, four grains; in India, twenty-seven grains; and in the United States, thirty-six grains." This last statement is substantially confirmed by an American authority, Dr. S. Dana Hubbard, in the *Journal of the American Medical Association*, May 22, 1920. The figures mean this. If the morphine derived from the thirty-six grains were dispersed in the usual doses of one-eighth of a grain each, it would be sufficient to keep every person in the whole United States more or less under the influence of an opiate for twenty-nine days each year. Our total consumption of opium at the present time is sufficient to supply a million addicts with a grain of morphine every day, which is eight times as much as is usually administered by a physician to a normal person. As a matter of fact the number of addicts in this "Christian" land of ours is probably about four millions, in which figure we stand on a par with four-hundred-millioned "pagan" India.

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The foregoing relates to opium alone. The statistics pertaining to the use of cocaine, heroin, and other forms of "dope", are hardly less alarming, especially when one considers that "addiction" is rapidly spreading among the school children, which means a growing decay at the roots of the nation. Should the reader think that there is a note of exaggeration and needless alarm in such facts let him peruse Bulletin No. 2 (March, 1923) issued by the International Narcotic Educational Association (Pasadena, Cal.), entitled *The Menace of Morphine, Heroin and Cocaine*, by Montaville Flowers and H. R. Bonner. The pamphlet, which is written in a calm scientific spirit, deserves the serious attention of educators and other leaders of the people. The authors hope that by spreading knowledge of the evil its ravages may be withstood. Needless to say, some deeper-reaching remedy is required.

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*The Outlaws of Ravenhurst*, by L. M. Wallace, is a story which boys—the young and the old in whom the boy is still alive—are sure to enjoy. It opens thrillingly. George explodes a blunderbuss into the very mouth of a big bear, to the decided detriment of Bruin's facial integrity and to the boy's own discomfort, it need hardly be said. From pioneer life in Maryland to the border feuds in the Scottish Highlands where the castle of Ravenhurst lay hidden in the rock-bound frith, the scene shifts swiftly

and gives scope for many a soul-stirring adventure, in which heroism and villainy plays each its full part, keeping the reader's imagination a-tingling and a-blazing until he beholds the wreck of the "Nancy Kitts", after weathering a tremendous hurricane in mid-Atlantic, bearing Gordon, the heir of Ravenhurst, high up on the sands near Sutter's Knob on the Maryland shore five miles from Shannon's farm, where the tale began. Some people take a cup or more of strong coffee when they want to prolong their nightly reading. Try *The Outlaws of Ravenhurst*. It may prove an antisoporific just as effective. The book is neatly published with illustrations by the Franciscan Herald Press, Chicago.

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*Problems of American Democracy*, by R. O. Hughes, Peabody High School, Pittsburgh, is a graphically illustrated and sufficiently indexed text book which in the hands of a competent teacher should go far to make 100 per cent Americans out of our boys; for there is little or nothing that both the Government and the People can do and ought to do for the common weal that is not explained and inculcated in its three hundred itemed paragraphs. Didactically it is a model text book. The method is practical, the style clear, straightforward, and interesting. (Allyn and Bacon, Boston and New York.)

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Bryce's *American Commonwealth* still remains one of the best expositions of our system of government, central and local, theoretical and practical. In many ways, however, it needs supplementing to bring it up to actual conditions. A book on similar lines and quite abreast with the times is the *American Party System* by Charles Edward Merriam, Professor of Political Science in the University of Chicago. Students of political science who want to get an insight into the workings of our party mechanism—its theory and practice, especially the complications of the "spoils system"—will find Professor Merriam's book a thoroughly informed guide. (The Macmillan Co., N. Y.)

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Although much of the matter in *The Art of Phrasing in English Composition* by Paul T. Carew, Ph.D. (136 pp.; Stratford Company, Boston) has been already covered by text books on English for high school courses, students especially interested in composition and desirous of increasing their vocabulary will welcome this attractive little volume. A detailed table of contents and a list of key words add much to the serviceableness of the book, while the blank interleaves for notes are a convenience that will appeal to many.

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Longmans, Green, and Co. announce a new (third) edition of the *Life of Canon Sheehan of Doneraile*. To those who are interested in the revival of Irish letters and art, now that the ancient home of Christian scholarship is preparing to vindicate its historic prerogatives, the genius of the far-sighted parish priest of the South of Ireland gains new appreciation from the reading of his matchless descriptions of pastoral life. The intimate insight into the soul of the man who could draw to close friendship, not only the noblest of his own race, but such fine and discriminating American intellects as Justice Oliver Wendell Holmes, son of the national poet, is found through this biography, and explains much of the Irish priest's work, excellent from both the moral and the literary aspects.

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# Books Received

## SCRIPTURAL.

LES PSAUMES. Traduits et Commentés par M. l'Abbé Henri Pérennés, Docteur en Théologie, Docteur en Philosophie de l'Académie de Saint Thomas, Professeur d'Ecriture Sainte au Séminaire de Quimper. Avec Préface du R. Père Condamin. Granger Frères, Montréal. Pp. xxii—320. Prix, $1.50.

## THEOLOGICAL AND DEVOTIONAL.

CATHOLIC FAITH IN THE HOLY EUCHARIST. Papers from the Summer School of Catholic Studies held at Cambridge, 24-29 July, 1922. Edited by the Rev. C. Lattey, S.J., M.A. (Oxon.), Professor of Sacred Scriptures at St. Beuno's College. W. Heffer & Sons, Cambridge, England; B. Herder Book Co., St. Louis. Pp. 214. Price, $1.50.

SAINTS OF OLD. Being a Book compiled by Margaret M. Kennedy, author of *The Holy Child Seen by His Saints,* etc. With a Foreword by the Rev. Father St. John, S.J. Illustrated by Wilfrid Pippet. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1923. Pp. 192. Price, $1.25.

EVER TIMELY THOUGHTS. Cheerful Considerations on Facts of Enduring Worth. By the Rev. Edward F. Garesché, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 189. Price, $1.35 *postpaid.*

CHRIST AND EVOLUTION. By the Rev. T. Slater, S.J., author of *Manual of Moral Theology.* B. Herder Book Co., St. Louis; Burns, Oates & Washbourne, London. Pp. 182. Price, $2.00.

THE CREATOR AND THE CREATURE, or The Wonders of Divine Love. By Frederick William Faber, D.D. Newly edited, and with an Introduction by John C. Reville, S.J., Ph.D. (*"My Bookcase"* Series, I.) Joseph F. Wagner, Inc., New York; B. Herder, London. 1923. Pp. xix—444. Price, $1.00.

LE DIMANCHE CHRÉTIEN. Ses Origines, ses Principaux Caractères. Par Dom Henri Dumaine, Bénédictin de Saint-Michel de Farnborough. Société d'Études Religieuses, Bruxelles. 1922. Pp. vii—128.

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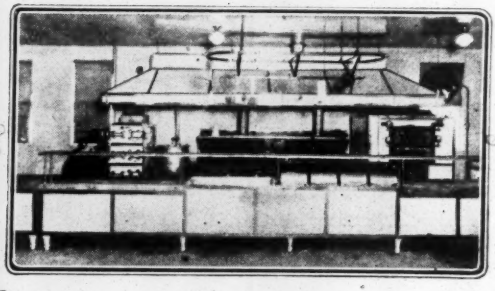

*Kitchen of the Wisconsin Memorial Hospital Madison, Wisconsin*

*All equipment for this kitchen furnished by Albert Pick & Company*

## *Quality—*

### *That Assures Real Efficiency*

Efficient Kitchens can be produced only with efficient equipment that has been built to conform to the highest standards of Quality. Such equipment is manufactured by Albert Pick & Company.

*Send for our Book BL90 of Kitchen Installations.*

**ALBERT PICK & COMPANY**

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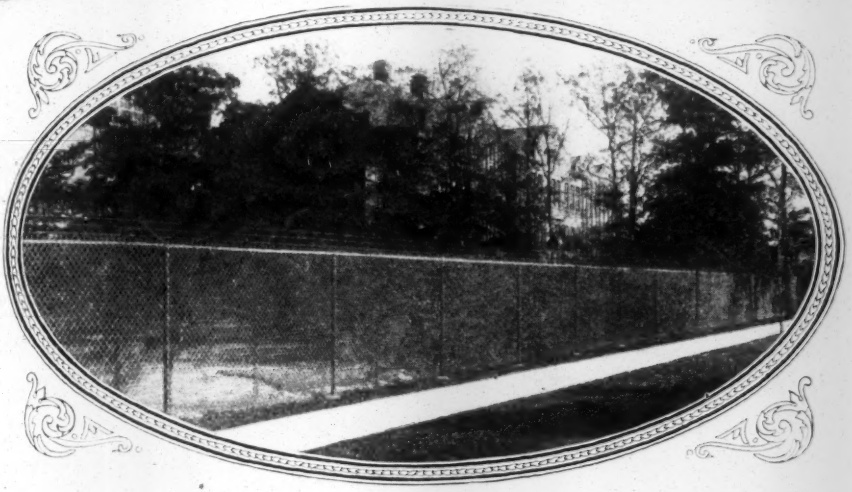

# CYCLONE FENCE

## Reduces Work and Upkeep Cost

Every year sees increased damage to institutional grounds by careless individuals and wilful intruders. With growing congestion the matter of adequately protecting this sort of grounds has become vital.

The practical way to stop damage and reduce labor and upkeep cost, is to install Cyclone Fence. Cyclone Fence creates respect for property, enhances beauty, makes repairs and improvements permanent. It is an effective bar to undesirables. Stops losses through depredations and carelessness. Built in attractive styles, various heights in iron and wire.

## Cyclone Service

Insures correct installation of Cyclone Fence. Solves any fencing problem. Correct installation means longer and better fence service, smaller upkeep.

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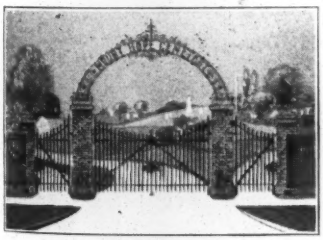
Waukegan, Ill. Cleveland, Ohio. Newark, N. J. Fort Worth, Texas
Oakland, Cal. (*Standard Fence Co.*)
Portland, Ore. (*Northwest Fence & Wire Works*)

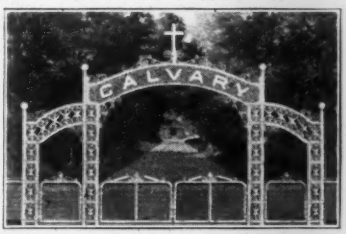
*"The Red Tag"*

*The Mark of Quality*



**Iron Entrance Arches and Gates**

contribute the finishing touch to grounds enclosed. Built in a variety of handsome patterns of beauty. Any lettering desired that will fit panel can be used.

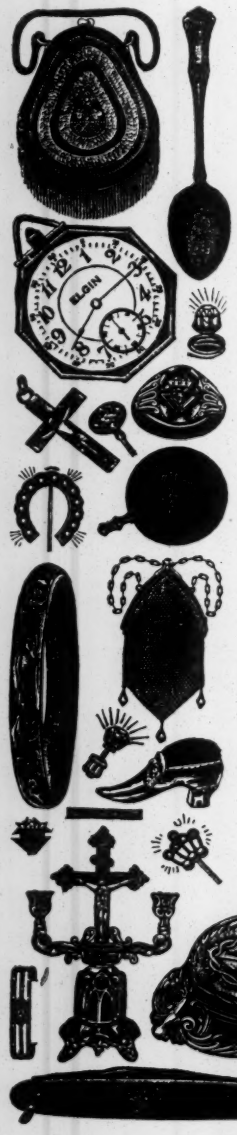



**Wire Entrance Arches and Gates**

afford very artistic entrance ways to grounds. Are graceful and beautiful. Special arches built to order. Lettering to suit requirements.

Pastors of Catholic Churches, heads of Institutions, and Priests, need not send money with the order, but can have merchandise shipped and charged, to be paid for when goods are received.

*For over a quarter of a century the Clergy, schools and institutions have found it profitable to buy their supplies for Church Bazaars, Fairs, Picnics and Festivals from us.*




We are proud of this record, especially so, as the majority of them continue to favor us with their business one year after the other.

## The Reasons for This Are Threefold—

**First :** The assortments which we carry in the line of novelty merchandise are the largest in the United States.

**Second :** The quotations on our merchandise are uniformly low, in fact, have always been found lower than elsewhere, and in that way the church bazaars are directly benefited.

**Third :** Our service is unsurpassed. We make prompt shipments and eliminate the possibility of delay.

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We enumerate just a few of the lines which we carry :

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| Umbrellas | Canes | Indian Blankets |
| Aluminum Goods | Silverware | Manicure Sets |
| Smokers' Articles | Cutlery | Religious Goods |

and a large variety of Unique Novelties, fancy goods, etc.

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Many years of experience have developed outstanding features in all MEDART Playground Apparatus. Take. for example, the Medart Ocean Wave Headpiece. It is built on the universal joint principle, which affords an even, smooth, undulating and wavelike motion.

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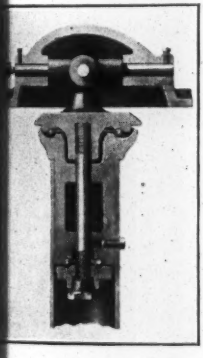

*pper set of ball bear-gs takes up strain gardless of from what gle it is applied.*

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**PLAYGROUND EQUIPMENT**

As a consequence of such refinements built into all MEDART Playground Apparatus, MEDART Equipment has been for fifty years the first choice of civic officials, physical directors, school boards and others entrusted with the purchase of Playground Apparatus. The price is much lower than you would expect for apparatus of this outstanding merit.

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It illustrates the full line of Medart Playground Equipment. Also contains information on playground planning, based on our long experience in this work. This catalog sent free on request.

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***Also Manufacturers of Steel Lockers***

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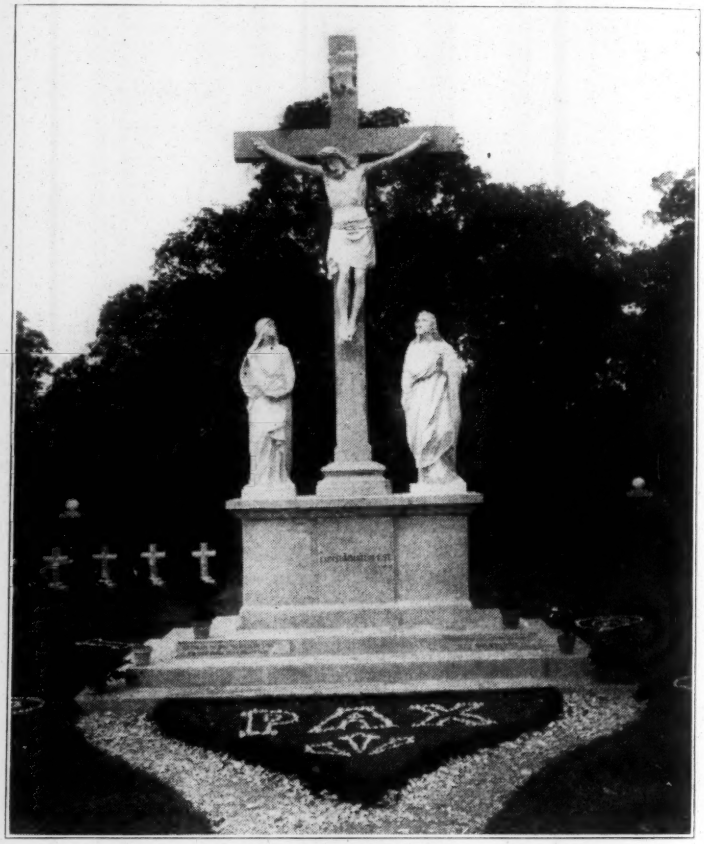


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¶ Can be furnished in different stone effects.

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ECCLESIASTICAL ART INSTITUTE

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There are no technical terms in it. You will understand every word of it.

This book will clear up many doubtful points which have always been in your mind.

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It tells about

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The principles underlying all these systems.

It tells something that perhaps you never knew—that the most important part of a heating plant is not the furnace—heater—valves—boiler or radiators—but that there is something else *far more important.*

So don't delay, but send today if you want to know what it is—send for the book.

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Address_____

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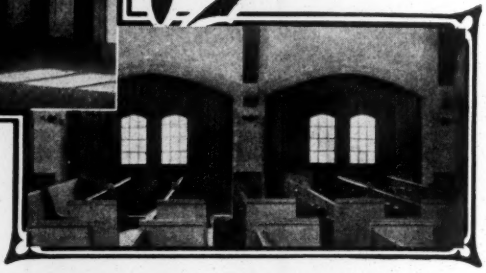
Note different finishes on both sides of same partition.



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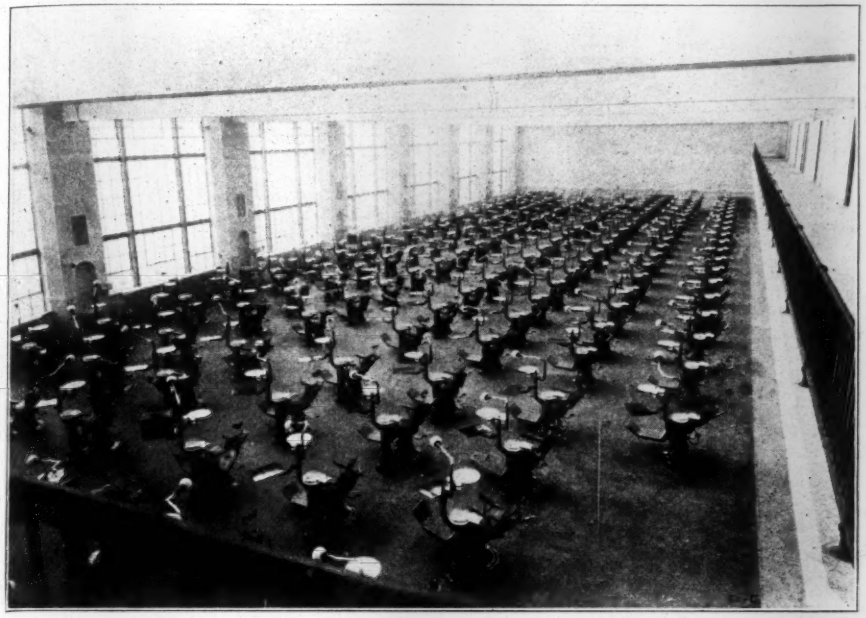

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Kirchoff and Rose, Architects

**T-M-B Flooring—7,000 square feet—seamless and hygienic—giving good service in the largest dental clinic in the United States**

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Approximate areas to be covered:
Floor ..... Sq. Ft.
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*Our Floors are:*

- ☐ Cement (smooth troweled)
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THESE TUBULAR TOWER CHIMES
DEDICATED
TO THE GLORY OF GOD
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THIS CHURCH
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BY
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*The Memorial Sublime*

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THE eternal struggle for good which your church has maintained throughout the years since its foundation, has been written deeply into your minds and hearts.

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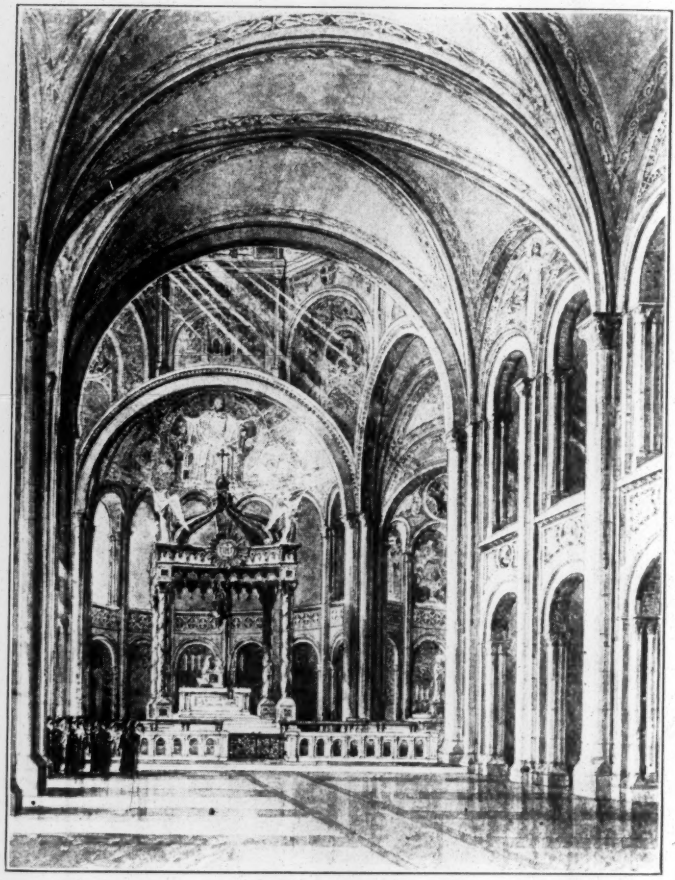
ESTABLISHED 1880

# Church Decoration is Our Specialty



St. John's Chapel, Springfield, Illinois
Decorated by the Arthur Hercz Studios

For seventeen years we have served the Catholic Clergy, and our patrons will gladly testify to our ability as high-class Church Decorators, and to our integrity and honesty.

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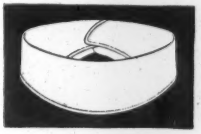

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### For Clergymen

VAN HEUSEN Collars are made of single-ply fabric, with no bands or seams; are laundered entirely without starch, yet always retain a crisp and trim appearance. VAN HEUSEN Collars are as easy to launder as a handkerchief; they never wilt, never have rough edges, never wrinkle.

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For June

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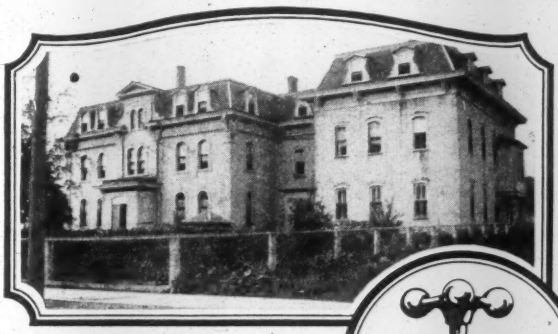
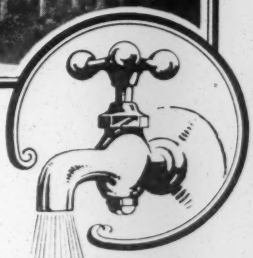
*for* Country and Suburban Homes, Convents, Sanitariums, Institutions, Schools etc.



St. Joseph's Convent
Campbellsport, Wis.



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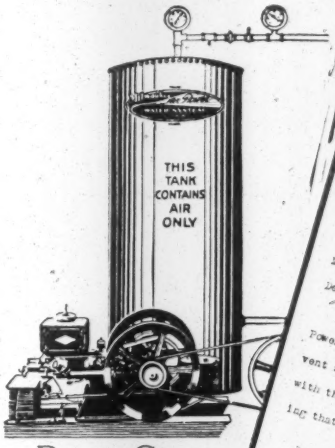
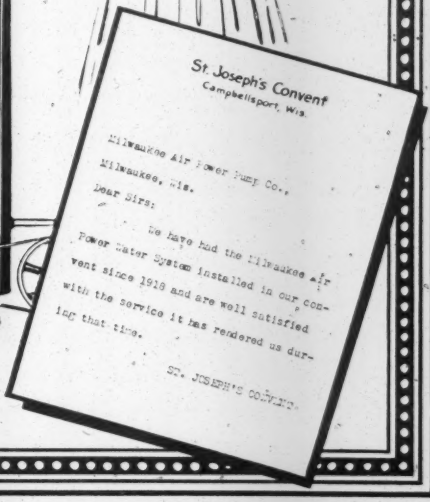
The "Milwaukee" is the only private water system using the double-cylinder, pneumatic pump—a patented feature which insures greatest capacity and a steady, powerful water pressure.

Built in capacities from 100 to 5000 gallons per hour. Operated by electric motor or gas engine. Adaptable to deep or shallow wells, spring or lake. No water storage tank to freeze in winter or foul in summer. Water as pure, fresh and cool as it comes from the well. Guaranteed to give reliable service and lasting satisfaction.

Tell us your water system requirements. Our experts will gladly give you the benefit of our years of experience in the private water system business. Catalog mailed on request.





St Joseph's Convent
Campbellsport, Wis.

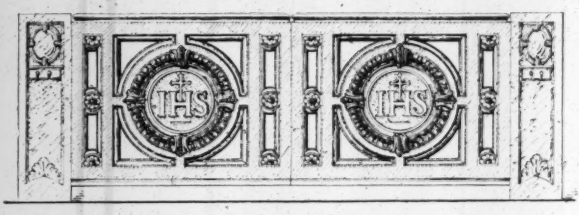
Milwaukee Air Power Pump Co.,
Milwaukee, Wis.
Dear Sirs:

We have had the Milwaukee Air Power Water System installed in our convent since 1918 and are well satisfied with the service it has rendered us during that time.

ST. JOSEPH'S CONVENT

Milwaukee Air Power Pump Co.

**35 Keefe Ave., Milwaukee, Wis.**




Gate No. 5837

Our Independent Post Hinge shown at the left below is entirely free from the Railing and will double the length of service, on a new or old installation.

*Hundreds in use throughout the country*

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Ask your dealer for the WRIGHT GOODS

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# McCRAY

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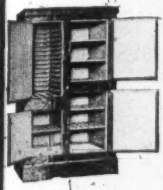
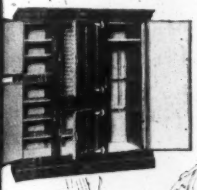
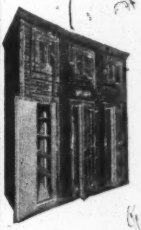


McCray No. 75



McCray No. 1135



McCray No. 3175

Circulation of air in the refrigerator is just as vital to the preservation of food as ventilation of buildings is to health.

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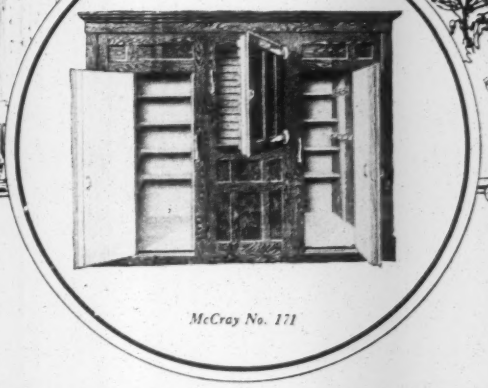

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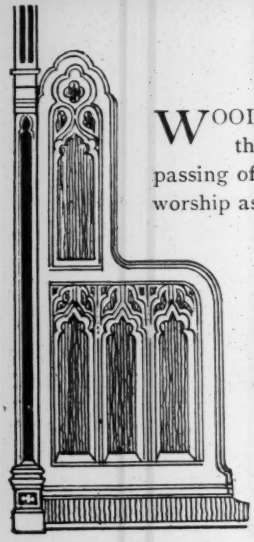

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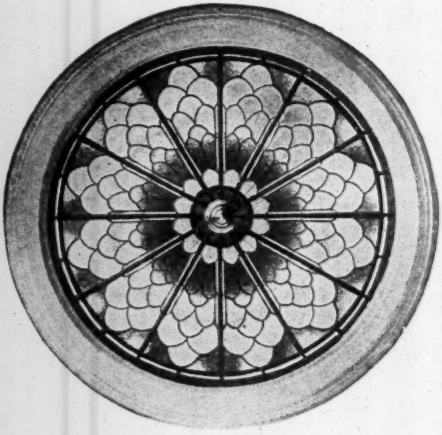

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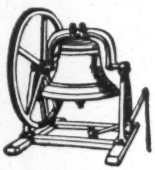

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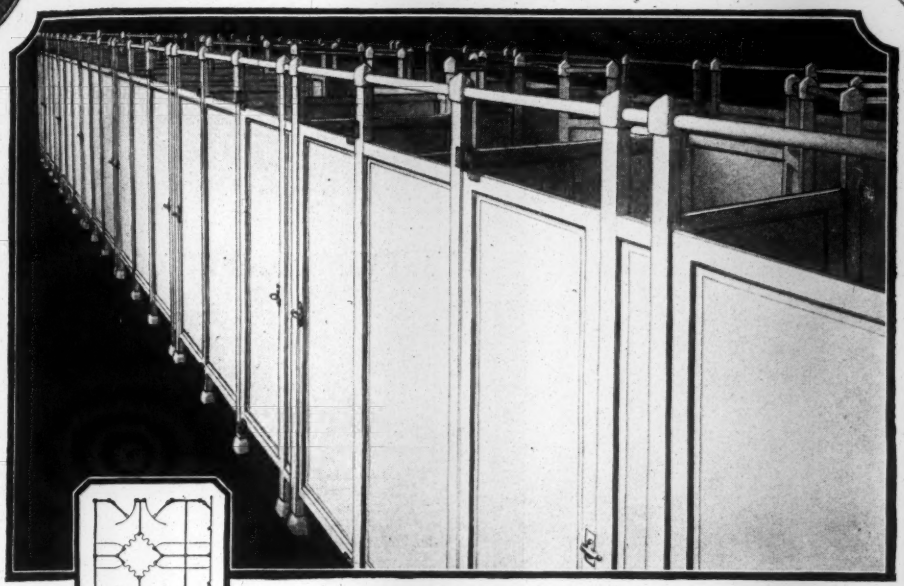

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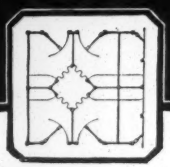

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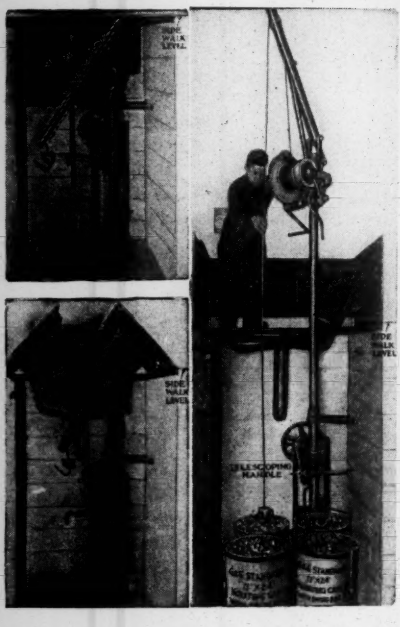

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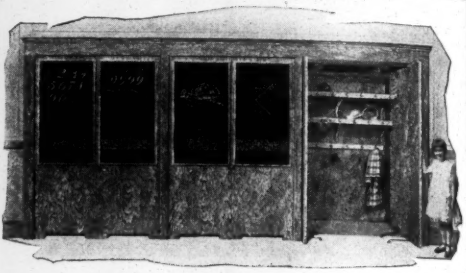

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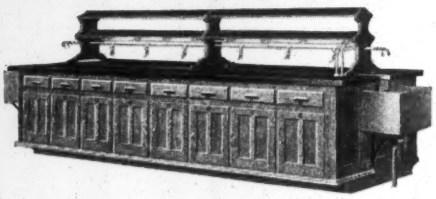

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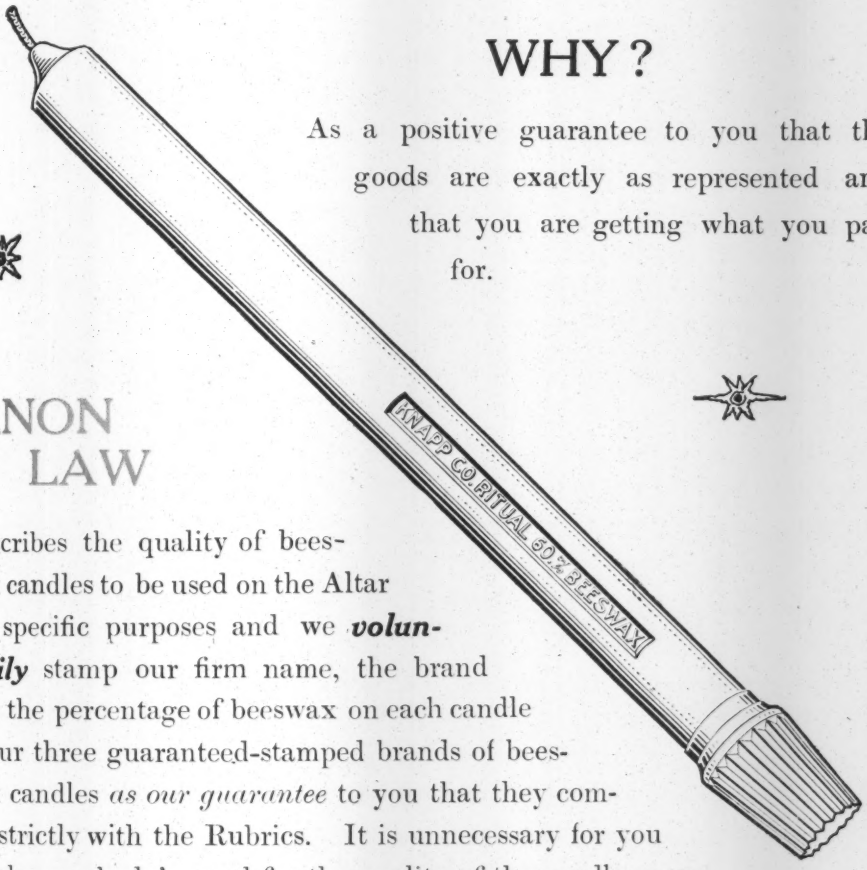


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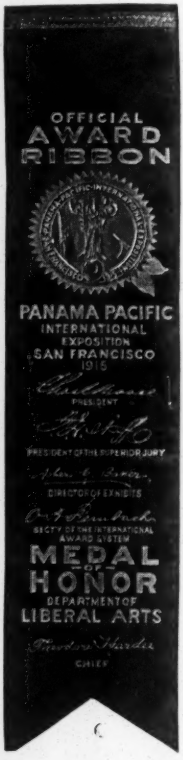


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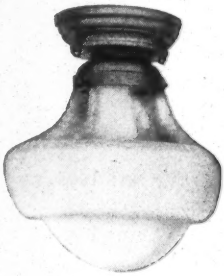

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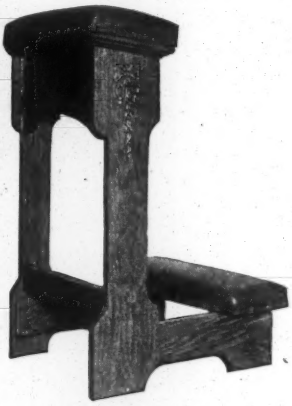

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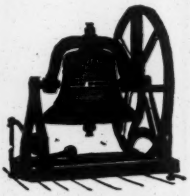

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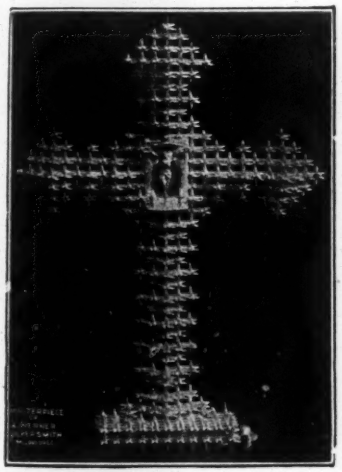

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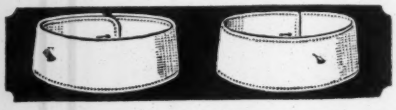

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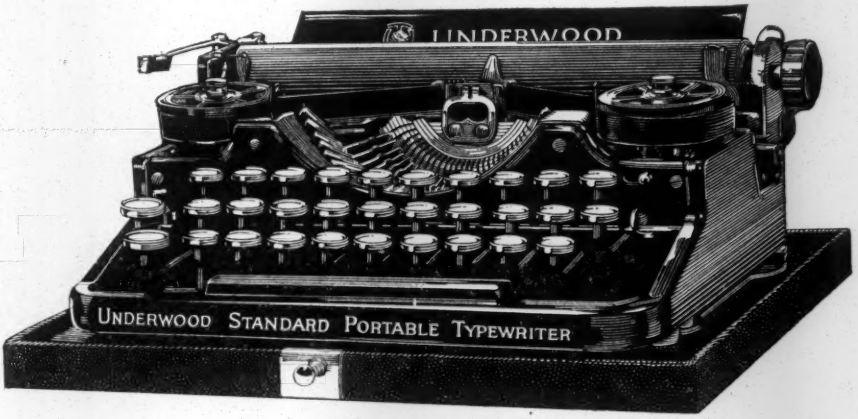


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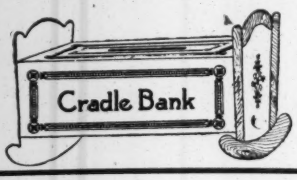


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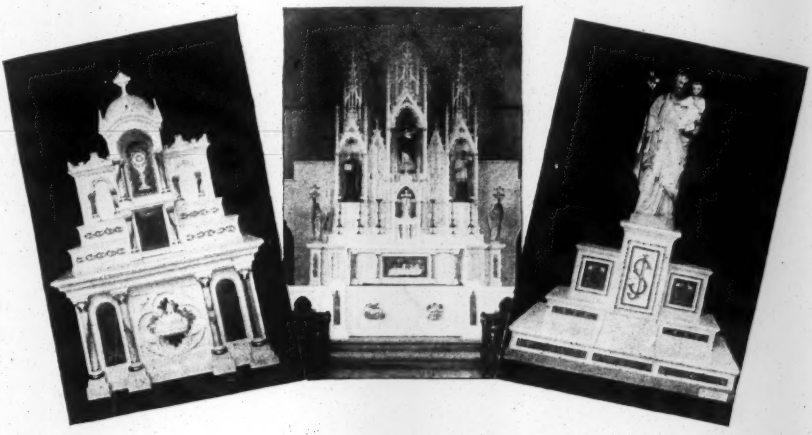

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